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N D I A.

# BUDDHA-SAKYA-MUNI

## A HISTORICAL PERSONAGE

WHO LIVED TOWARDS

## *B. C. 390-320*

## THE DIVINE SOCIALIST.

**His Life and Preachings,**

HIS SALUTARY INFLUENCE

ON THE

CIVILIZATION

OF THE

WHOLE WORLD.




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BY

SOPHIA EGOROFF




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CEYLON.

1910.

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# LONG LIVE HUMANITY

PUSHED FORWARD BY A NEW TORRENT OF SOCIAL IDEAS TOWARDS PEACE, FRATERNITY, EQUALITY AND CIVILISATION.

# LET BUDDHA SAKYA MUNI,

BE REMEMBERED AND HONOURED AS DIVINE SOCIALIST, HE WHO INSPIRED THE LUMINOUS IDEAS OF „FRATERNAL COMMUNITY AMONG ALL MEN AND WITH HIS VIGOROUS HAND TURNED THE WHEEL OF THE LAW AND DIRECTED MANKIND TOWARDS THE PATH OF PEACE, EQUALITY, BROTHERHOOD AND TOWARDS BLISS OF KNOWLEDGE.

HIS LUMINOUS WISHES THE UNION OF THE PEOPLE OF ALL THE WORLD WILL SOON BE REALISED.



# PREFACE.

The year 1909 was one of great archæological discoveries in India. In the month of August near Peshawar the relics of Buddha-Sakya-Muni were found. It is the great buddhist King Kanishka who has erected a magnificent stupa in honour of Buddha and has deposited a casket containing four small pieces of charred bones of Buddha in the relics-chamber of pagoda.

King Kanishka belongs to the Kushana Dynasty of Scythian origin, in Gandkar, that flourished about the opening of the Christian era.

Hiuen Thsang the Chinese pilgrim, who visited India, (see pages 27, 28) in the 7 century of the Christian era wrote about a pagoda in Gandhar, which was built by King Kanishka and which contains a considerable portion of the bones and flesh of Buddha.

About six years ago the French Archæologist Mr. Fougher taking in consideration the description of the Kanishka stupa, in Gandhar, given by Hiuen Thsang has indicated the site to the Archæological Department of India; he had no appliances for excavation, but the clue furnished by him has been energetically followed up by the Archæological Department under the direction of Mr. Marshall.

The Kanishka stupa is truly of gigantic dimensions, its diameter measures 220 feet. The Pioneer is

giving the following about the relic casket and relics.

"The relic casket itself, which was found standing upright in the south-west corner of the little chamber, is a round metal vessel 5 inches in diameter and 4 inches in height from the base to the edge of the lid. This lid originally supported three metal figures in the round, a seated Buddha figure in the centre (which was still in position,) with a standing Bodhisattva figure on either side. These two figures, as well as the halo from behind the Buddha's head, had become detached [evidently by some sudden shock] but all three fragments were recovered, one Bodhisattva and the Buddha's halo close to the foot of the casket, and the second Bodhisattva about 2 feet to the north. And these formed the entire contents of the chamber. The same shock apparently which dislodged the Bodhisattvas loosened the bottom of the casket also, so that this dropped out as the upper part of the casket was lifted off the slab And on this bottom was found a six-sided crystal reliquary measuring about 2¼ ins. by 1½ ins. and beside it a round clay sealing which had been partially dissolved by the infiltration of water and had become detached from the crystal, but which still preserved traces of its original device, namely an elephant standing to the right, which we may assume was the impression of the king's seal. This seal had originally closed the small round orifice which had been hollowed out to a depth of about an inch in one end of the six-sided crystal, and within which the sacred relics were still tightly packed.

These consist of three small fragments of bone, and are undoubtedly the original relics deposited in the stupa by Kanishka which Hiuen Thsang tells us were relics of Gautama Buddha.

## CASKET DESCRIBED.

The casket itself which contained this crystal reliquary is of exceptional interest. It is composed of an alloy in which copper predominate, but seems almost certainly to have been gilded originally. The main body of the casket, which is circular, measures 5 ins in diameter with a height of 4 ins., but on to this body fitted a deep lid supporting the three figures in the round already mentioned giving a total height 7½ ins. The only decoration on the upper surface of the lid consists of the incised petals of a full blown lotus, but the deep lip which fits on to the top of the casket proper shows a highly ornamental band of geese or swan flying with wreaths in their bills, the whole being in low relief. As to the main body of the casket itself the decoration consists of a series of seated Buddha figures supported as it were by a long undulating garland upheld by little Erotes, with larger worshipping figures at intervals leaning out of the background towards the Buddhas, which device extending continuously around the casket terminates at a larger group of figures representing King Kanishka himself standing with an attendant on either side. All these figures are in very high relief, and the design as a whole is admirable in the highest

degree. In point of execution, however, the casket shows manifest proof of artistic decadence, and thus enables us to affirm with certainty that the theory held by some writers that the Buddhist art of Gandhara owed its origin to, or at least reached its prime under, Kanishka, is no longer tenable. That this is a definite step in advance is obvions. Kanishka's casket was certainly not produced until the school of Gandhara had already reached its decline, and the only possible conclusion to be drawn from this fact is that in its origin the school was considerably older. For there is no doubt at all that this is Kanishka's casket. Not only have we the figure of the king agreeing in all details with the images occurring on his coins, but the inscriptions which have been brought to light by cleaning leave no doubt on the point. Punched into the metal in a series of faint dots, like the writing on the famous Taxila copper plate, these inscriptions occur on the upper surface of the lid, between the flying geese on the lower edge of the lid and again in the level spaces above and below the figures in high relief decorating the main body of the casket. Thus we have four inscriptions in all in cursive Kharoshthi writing. That on the lid reads; *Acaryana* (*m*) *Sarvastivadina* (*m*) *prarigrane* [sic]=" For the acceptance (or, as the property) of the doctors of the school of Sarvastivadins", and about the reading here there is no possible doubt. The second epigraph along the lower edge of the lid is, however, very badly corroded in parts, and cannot be

read at present with any certainty although the name Kanishka appears definitely traceable even here.

Lower down in the spaces between the heads of the main frieze the inscription is clear, and reads: *Deyadharma sarvasattvana (m) hidasukartham bhavatu* which is a well-known Buddhist formula meaning "May this pious gift tend to the welfare and happiness of all beings." But the fourth inscription along the lower edge of the casket reads: *Dasa Agisala navakarmi Kanashkara vihara Mahasenasa Sangharame.* This appears to be as it were the signature of Kanishka's chief artisan, and I would propose to read it: "The slave Agisalaos, the superintending enginer at the Vihara of Kanishka in the monastery of Mahasena. The name Mahasena is, so far as I am aware, unknown in this connection, but that Kanishka built his great stupa at a spot already traditionally sacred is not only probably *per se*, but even half indicated by the legends handed down to us by the Chinese pilgrims, and in the expression "Mahasenasa Sangharame" we probably have the name of this earlier establishment." This discovery madé a great impression upon learned Hindus. The journalists, the professors, some bankers, etc., expressed strongly and eloquently their desire that the relics should remain in India. The majority expressed their opinion that the relics should remain in the same place where the Buddhist King Kanishka has deposited them, and that the pagoda must be restored or the relics may be transferred to the Buddha-Gaya temple.

As to myself the news of the discovery of Buddha's relics has touched me deeply and caused me a great deal of joy and inspired me with the desire to see the Buddha's relics preserved in the Kanishka stupa.

*I wrote to the Viceroy of India the following letter:*

Srinagar, 24th August, 1909.

To His Excellency the Viceroy and Governor-General of India, Simla.

Your Excellency,

I have the honour to remind your Excellency, that being in Simla last year, I wrote you a letter as to the "President of the Fine Art Society" about my artistic and scientific work.

Your Excellency knows that I am artist, author of the picture, representing Buddha Sakyamuni leaving his wife, his Palace and his Kingdom with the Idea of finding the way of truth, which leads to the deliverance from the numerous sufferings which humanity undergoes.

Your Excellency knows also that I am a historian, that I published a book in French on the historical life of Buddha and His beneficent influence on the civilisation of the whole world.

As a Buddhist by religion worshiping Buddha and dedicating him my artistic and scientific work, and as Buddhist Missionary it is now six years that I spread Buddhism in Europe delivering lectures and exhibiting my picture and now in India also during the period of

one year and 8 months I have the right to express my opinion, where the relics of Buddha recently discovered at Peshawar must be transferred, with all veneration and reverences and preserved : as Buddha is sacred for Buddhist and Hindus as he lived, preached, and died in India, his relics must remain in India. The Kanishka Stupa, near Peshawar, where the relics were discovered must be restored. The casket containing relics, the monuments of Buddha and Kanishka, all must remain in the same place where they were found. Until the new Stupa is erected the casket containing the relics must be delivered to the Buddhists of Ceylon and they will transfer them to the temple of Buddha-Gaya. Immediate invitation may be sent to the high priest Sumangala (Buddhist scientist, member of the British Academy of Science,) President of the Oriental College, Colombo.

As Buddhist, when I heard of the discovery of Buddha's Relics, I desired to go to Peshawar and I was very sad to hear that the relics were transferred to Simla.

I am astonished that without consultation with Buddhists and Hindus the relics were transferred to Simla and after they were examined by your Excellency it was announced to the public that the relics are now in Simla in possession of the Government of India.

Certainly from Peshawar, where the relics were found, the true way was to deliver the casket containing the relics to Buddhists of Ceylon, Sarnath, Kusinara, Buddha-Gaya and transfer them to Buddha-Gaya.

About the new Stupa it is necessary to begin the restoration without delay.

The Lord Kitchener's Memorial Fund is a solid sum (according to last notice it is Rs. 15,606) for the beginning of erection of buildings. I speak about the Memorial Fund of Lord Kitchener, because, as historian I find that it is a great mistake to erect the monument to people during their life. After a few years of the death only the full criticism is opened and the result of the work can be known. The mistake must be corrected.

I have no intention to criticise Lord Kitchener's work, it is not in the programme of my work. I suppose Lord Kitchner will be grateful to me for this initiative, he will be very glad to contribute his Memorial Fund for the erection of the Stupa in honour of Buddha, Who is so high, Who is the torch of mankind, the light of the whole world, Who was so full of compassion, so peaceful. Who showed the way of Truth, that humanity must follow, the Way of Peace, Universal brotherhood, Equality, Liberty and Happiness of knowledge.

As Indian people are poorest in the world, they are applying for help to the Indian Rajas and Maharajas, who very often are not so able to satisfy their requests, in this way they certainly have not very much money at their disposal for erection of monuments. They

should very carefully choose to whom to erect the monument. They should take great care to erect the monuments in honour of Aryan great men, who worked for the good of Indian and generally for the advancement of humanity, for the civilisation. Before all, to Indian hero Buddha, after to King Asoka, the great Piyadasy, who was the powerful propagator of Buddha's doctrines in India and in other countries. The Buddhist period in Hindustan and the promulgation of the Buddhism in other countries are the happiest pages of the history of mankind. If Indian Rajas contribute to the erection of the monuments in honour of Indian heros, who worked for the peace and advancement of humanity, the Indians, the history, generally all humanity will be grateful to them.

I have the honour to inform your Excellency that I am sending a copy of this letter to Lord Kitchener and to a few editors of papers,

SOPHIA EGOROFF.

Artist Historian and Buddhist Missionary.

My letter was published in a few Indian papers in Calcutta and Lahore; the following reply from the Viceroy's Private Secretary was also published in the same papers.

(All that you put forward regarding the relics of Buddha recently discovered at Peshawar will have the Viceroy's consideration.) Unfortunately the decision of

the Ceylon Buddhists was not in agreement with mine and that of Hindus.

In their meeting held on September 4th in Colombo, they expressed their desire that the relics should remain in India, but should not be transferred to the Buddha-Gaya temple, because the Secretary of the meeting has pointed out that land in Buddha-Gaya is not available for the Buddhists.*

Therefore they expressed their wish that the relics should be kept in Benares where the stupa should be erected; it was a mistake that they have forgotten that the erection of a stupa requires time. In Benares there is no Buddhist tempel and the relics could not be kept any longer in Simla, because they were there separated from all admirers of Buddha who desired to see the relics and to bow down in the presence of his body. The Burmese were asking the relics ardently pointing out that the Maharani of Mandalay promised to erect a Stupa in Mandalay if the Government of India should deliver to them the Relics.

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*The Ceylon and the Burmese buddhists desired to take possession of land in Buddha-Gaya and of the Rest house called Burmese rest house near the Buddha-Gaya Tempel and to be the custodian of the tempel because it is the place where Siddhartha Gautama Sakya Muni attained enlightment became a Buddha.

The general Secretary of the Maha-Bodhi Society wrote in their journal that the Maha-Bodhi Society has spent hundred thousand rupees in the Buddha-Gaya Case to have the right for the Buddhists to possess the land and the rest house. But the Case between him and the Custodian of the Buddha-Gaya Tempel the Brahman Mohant, hearing of which was closed at 28th February 1895, has shown that the Brahman Mohant is only one owner of the land and of the rest house. Certainly the Buddhists in Ceylon are now dissatisfied that the money were spent but nothing was done.

On 3rd January last when the Governor of Bengal visited Buddha-Gaya, the deputation of Hindus asked him to deposit the Buddha's relics in Buddha-Gaya temple. The Governor replied that it did not depend on him, but on the Viceroy and that the Relics cannot be transferred to the Buddha-gaya temple, because the Buddhists themselves said that it was not available for depositing of the Buddha's relics.

In Calcutta, on 18th March, an imposing ceremony took place in the Throne Room of Government House, when the Viceroy made over the relics to the deputation which had come from Burma to fetch them, in the presence of all the Members of the Council, the staff and a number of distinguished visitors. The deputation comprised Prince Pyimana Mintha, step-son of late King Mindon of Mandalay, Maung Bah Too, Additional Member of the Viceroy's Council, Taw Sein Ko, Archaeologist to the Burma Government, U. Pe trustee of the Arracan Pagoda, and Maung Gah, an Honorary Magistrate, Burma. The relics were deposited in a gold casket set with precious stones and designed to represent a Buddhist stupa with three umbrellas above it. This was set in the centre of the Throne Room on a silk cushion on a gilded table. The deputation was introduced, the Viceroy and all standing. Mr. Marshall, Director-General of Archaeology then gave an account of the finding of the relics. The Viceroy addressed the deputation and handed over to them the casket which they received on

a golden tray. Prince Pyimana Mintha then made a speech and after some conversation and the inspection of the relics, which are in the original crystal sheath inside the casket, the deputation withdrew.

The relics were transferred to Rangoon and conveyed to the Shewe Dagon Pagoda and deposited in the treasure room of the Trustees. During one week the Relics were on view after which they were transferred to Mandalay.

I believe that after a few years the relics of Buddha will be transferred to the place where they were found and the Kanishka stupa will be restored. It is near Peshawar which is near Kabul, where from very ancient times there has been a very great movement of people. If the Buddha's Relics are kept in Kanishka stupa the Buddhist philosophy will spread in Asiatic Turkey, Persia, will produce also a beneficent influence on Russia, which atmosphere is now darkened by political fanaticism and alcoholism It is necessary that the Russian people should have for their ideal the acquirement of knowledge and for rules not to drink alcohol and not to kill, but to advance towards the amelioration of their economical conditions and the general progress through the philosophical organisations of people. The advancement must take place but in solemn way without any violence, any crime.

Other Relics of Buddha were found it will be very happy event if they will be transferred to the Buddha-Gaya temple. and a Buddhist priest will be appointed as custodian of the Relics.

# BUDDHA'S IMAGE.

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A REMARKABLE FIND.

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SHRINE UNEARTHED IN SIND.

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Karachi, Feb. 26.

Some Buddhist relics have been discovered by Mr. Henry Cousens, Superintendent of Archaeology, Bombay, at Mirpurkhas in Thar and Parkar district. To the north of Mirpurkhas lie shapeless series of mounds of earth and brick long supposed to be remains of some old buried town of no interest. So little has been thought of them that many of the bricks were carted away years ago to help in the construction of the railway and since then the site has been more or less of a quarry for contractors. Early this month Mr. Cousens arrived at Mirpurkhas and after careful investigation he came to the belief that these mounds were remains of Buddhist monastries, and that the largest mound would possibly conceal the remains of a Buddhist shrine or stupa erected over some relic sacred to the community. On this largest mound, therefore, he set his men to dig. The work of excavation had proceeded ten days, when, on Sunday the 13th instant, the pickaxe of one of the coolies struck the head of a figure. The earth around was carefully cleared away and a terra cotta image of Buddha set in a panel in a wall of burnt brick, 16 feet high, was revealed to light. The figure was moulded with exquisite delicacy and precision,

showing Buddha in a contemplative attitude with both hands in his lap. Working along the wall another panel and a figure, somewhat smaller, was discovered, a few feet away. Then another and another set in the side of the wall. Below and above and between them ran delicate mouldings, skilfully modelled in terra cotta. The next find was a chamber 15 inches square by one foot deep, in which lay a rough stone coffer in two pieces. In the corners of the room there were two little earthen pots choked with sand, the top of which was sprinkled with corn and rough gold and coral beads and thick square copper coins. Willing hand dislodged with great gentleness the earthen pots in the presence of the Sind Commissioner. Then a heavy stone casket was lifted out and opened while all around stood by with breathless expectancy.

Within lay a crystal bottle, some three inches high, half encased in silver and thick with verdigris. Around in the hollow were more beads of coral, gold and crystal and a number of seed pearls, some no bigger than a pin's head. A very tiny gold ring was amongst them. The crystal bottle contained a relic when opened, within a still smaller silver casket wrapped in gold leaf and embedded in dust of a peculiar brown colour.

It was only a bare inch and a half in length, but within it lay yet another and smaller casket, or cylinder, of bright gold neatly turned and finished. The little gold cap was lifted and the contents shaken out—a few specks of dust and a fragment of clear stone resembling

a speck of crystal. Nothing more. This was the heart of that big shrine. The dark brown dust under the microscope has proved to be burnt human ash, and it is conjecture that this is a real relic of the Lord Buddha.—"The Empire."

As the modern search brought to light the historical documents of the Buddhist period in Hindustan when the pure Buddhism was flourishing it is very important to the Buddhists of Japan, China, Ceylon and to Hindus to study the Buddhism of the first Buddhist period and to return to the pure Buddhism. There is no real Buddhism in Japan and China, the war which took place a few years ago among Japanese and Chinese and afterward the fanatical war against Russians prove that the Japanese were not animated by Buddhist ideal of peace. During the war among Russians and Japanese, I was exhibiting my picture, "Great Renunciation of the Prince Siddartha Sakya-Muni Buddha" and delivering lectures on peace trying to produce influence on peoples to inspire them the desire to raise their voices of protest against the massacres of the war.

There is no real Buddhism in Ceylon, because Buddhism teaches us to make all possible efforts to acquire knowledge, but the majority of Sinhalese buddhists are very ignorant. There are no Sinhalese buddhist learned women and the people, who has no learned women can only produce men of mediocre intelligence.

The ignorant buddhist Sinhalese woman does not know to inspire her child with the desire to acquire knowledge, and with the high, noble sentiments of honour, energy, courage, independence, initiative.

I wish sincerely that the buddhists would return to the pure buddhism which preaches this high noble ideal, of the love of knowledge. As Buddha said, all the sorrow of the world came from ignorance and the people must regard the ignorance as enemy and everywhere fight it by the weapon of science.

About the buddhist Bikshus I can tell that the majority of them are ignorant, and are not able to be good teachers they come from poor families and it is a great contrast with the buddhists of the first period, the first disciples of Buddha, who were spreading the pure Buddhism, they were all learned people and came from the classes of Brahman, Kshatrias and rich merchants, vaishias. They were leading very actif life travelling all time by foot and preaching. The actif life was rendering them healthy, pure and intelligent. During the rainy-season when wind and water made walking an impossibility they were living in viharas, habitation built for them by kings and rich merchants.

The modern Bikshus are living in monastries and the life in monastries with fixed residence is making the bikshus lasy, unhealthy, ignorant, he has a great number of acquaintance and as Buddha said see Uraga-vagga, Munisutta.

"From acquaintanceship arises fear, from house-life arises defilement."

The Bikshus according the pure Buddhism must travel and preach every day till the last day of his life, see Mahavagga, Vinaya Pitaka.

"Go ye, O Bikshus, and wander forth for the gain of the many for the welfare of the men, in compassion for the world."

The Bikshu must not have money he must travel on foot; the man who has renounced a family-life must not stay in one place. He must move constantly and work for the good of humanity, drring the rainy season the Bikshus must study and prepare their Sermons for the time of travel.

The merchants who in ancient times embraced Buddha's doctrines no longer carried on their trade in arms, men, meat, alcohol or poisons; but I am sorry to see that the majority of the rich buddhist families in Ceylon have made their fortunes producing arrack, alcohol-liquor and selling it.

I spoke about this matter to some Bikshus, but they replied me that they were unable to stop this movement, and that it is the Government, that encourages the Buddhists to produce and to sell arrack. Then I said to the Bikshus that I find that they must strongly criticise their contrymen and tell them that those who are making money manufacturing and selling arrack are not buddhists but criminal people, because they

kill the intelligence and the health of other people and they are robbing the poor people who instead of a bringing food to their family spend their money for arrack,

The buddhists of Ceylon must not throw the responsability on the British government saying that it is the government which encourages the buddhist to drink, encourages the manufacture and sell of arrack, the government does not force them to drink or to produce arrack; they must obey their Holy religion, and not to drink. The manufacture of arrack must be replaced with the manufacture of sugar cocao and chocolate. Every child of Ceylon must drink every morning before going to school chocolate with milk, or cocoa with sugar and milk.

It is a very healthy nurrishment, and will bring also energy to the child. It will be good if the modern Bikshus study not only Sinhalese Buddhism but also northern Buddhism all the historical documents which Buddhism left us, it is good to study the Asoka and Kanishka times when Buddhism was flourishing.

The following discovery proves that Buddhism was flourishing in India till the Mussulman invasion.

In 1907 the Pandit Daya Ram Sahni discovered a copperplate inscription in the foundations of a cell of the large monastery which occupies the South-Western portion of the Sahet mound. The plate is very well

preserved and measures 18 by 14 inches. It contains a long Sanskrit inscription which records a donation of six villages to "the community of Buddhist Friars residing in the great convent of Holy Jetavana. It is dated Samvat 1136, [Indian era of Vicramaditya is reckoned from the year 57 B. C. the years of which are called Samvat.] Samvat 1136 of inscription corresponds with A. D. 1079. The donor of the grant is Gopala Chandra the King of Kanauj. The document shows before all that Sahet Mahet has been rightly identified with the Jetavana and Sravasti by the great pioneer of Indian Archaeology, Sir Alexander Cuningham. Sravasti, the capital of Kośala country was one of the most famous towns of ancient India. It is mentioned in a Pali text among the six great cities which existed in the days of Buddha and plays an important part in the story of his life. Here he spent many rainy seasons and enjoyed the patronage of King Prasenajit.

The favourite abode of Buddha at Sravasti was the Jetavana, a grove situated outside the city which was presented to him by a very wealthy member of the Buddhist community Anatha Pindika.

The discovery of Shahet Mahet inscription shows also that in the XI Century there was an important Buddhist establishment on which the King of Kanauj bestowed his munificence.

The discovery of Buddha's Relics as I said has produced a great impression on learned Hindus has reminded them of Buddha's teachings and has shown them

that they must turn their minds towards the social reforms.

Being in India, during two years and half I was preaching to Hindus to put an end to early marraege, that it is a great crime to spoil, to martyr the child. That the girl must not be married before 16 years and the boy before 24, when both are developed phisicaly, have reached some degree of intelligence and can take the responsibility for their family. That they must work for the education of women and must grant respect to women; that all great men have granted respect to women and never idea to spoil to martyr the child did not dark their mind. Those who will be able to take care of the health and intelligence of their children will be able to organise Society and to be good members of the government of their native country. I am glad to hear that various Indians societies are making effort for the social advancement. An important conference on this subject took place recently in Benares.

Being attracted by the beauty of this Island of Ceylon I decided to stay here long time and to paint the landscapes, various views of the Island and temples and to continue to paint also historical pictures on the life of Buddha—Sakya-Muni. To help the intellectual advancement of the people of this Island I have opened Art Academy. The help of the Government, the Press and the Societies of this Island is necessary to the success of this initiative. It is the first European artist who has opened here Art Academy.

Art and science raise the people procure great, highest pleasures and bring health. The people of Ceylon having no artistic intellectual pleasures are searching their enjoyment in alcohol, they are very ignorant and spoiled and many crimes and suicides are committed in this island.

Shun drugs and drinks which work the wit abuse;
"Clear minds, clean bodies, need no Sôma juice."

*From Light of Asia.*

I am sorry to tell that I made attention that the modern Sinhalese have little desire to acquire artistic knowledge, but I hope that the more intelligent families will show the good example to other, sending their children to the Art Academy.

Ceylonese must have among them artists and scientists, an Art Academy and a University are necessary for Ceylon in order that people may receive the highest education. Art Academies and Universities in Europe drow together the students of varions nationalities and creeds and the light of knowledge is making them free from religious fanaticism and various prejudices and inspires them with a love for humanity and with other high ideas and sentiments.

Travelling in India I saw the historical artistic documents of the Vedic, Brahmanic, Buddhist and Mussulman periods and I found that in all these epoches Art was flourishing, artists, poets and philosophers were very much respected and were greatly protected by the rulers as well as by the people. It is

sad that the British do not encourage Art and Industry in India, and in Ceylon."

The Government and Societies must encourage artists, must respect them and help them, giving them prizes. Every wealthy Ceylonese should be a member of the Art society and contribute money for the arrangement of prizes to artists. There is "Fine Art Society" in Ceylon, in Colombo, every year an Exhibition takes place, but it programme is not serious, it gives no prizes for artists, only for amateurs. Simla fine Art Society has the same defect in her programme There are very few artists in India authors of original works.

If the serious encouragement to artists will take place those who have talent for arts will devote all their time for art and science, which are united; an artist cannot produce serious artistic work without scientific knowledge he must study anatomy perspective, history of fine arts, be a philosopher a literateur, etc.

Artist knowledge is embracing all knowledges artist must know to compose and painting from nature must understand the nature well, he must understand the character of all things and their construction to be able to represent them on his canvas.

In Europe the artistic exhibition is seriously regarded as a result of work for the public instruction therefore is respected and encouraged seriously, there are no amateurs exhibitions, the prizes are given only for artists.

The drawing and painting are the best exercises for the mind, because the mind of one student in Art acquires various knowledges. As I said already without Art and science the people cannot improve.

# INTRODUCTION.

On the 31st May 1905 I delivered a lecture at Guimet Museum in Paris on Buddha-Sakya-Muni considered as a historical character. I determined the epoch of his life towards 390 to 320 before Jesus Christ. I spoke on his life, on the character of his preachings, and on the trend of his times. All that had been said or written on the life of Buddha, before my lecture, were based upon Buddhist religious works, as for instance "Lalita Vistara," which were composed by Buddhist monks at the commencement of the 1st century of our era. These books are full of descriptions of miracles which attended the birth of Buddha and continued through his life. It is owing precisely to this circumstance that two distinct opinions prevailed on Buddha-Sakya-Muni. The Buddhists considered him as a divinity and offered him their prayers. To men of Science who had no faith in works abounding in miraculous stories, Sakya-Muni was rather a legendary character. The advent of Buddhism was dated back to five hundred years before our era.

Senart wrote in his "Essai sur legende de Bouddha" that Buddha was not a historical character; the birth of Buddha, the fight he had to maintain, and his death were not those of a real man. From the very remote times, says Senart, the Indians as well as the Greeks and Germans have all entertained us with adventures

of the solar hero. He is born, it is said, of the womb of the morning cloud which, scarcely had she given him birth, vanished before the beaming splendour of her offspring ; he fights successfully against the dark demon of the cloud storm and then proceeds in triumph through the firmament until at length the day fades and the luminous hero disappears in the darkness of night.

In the history of the life of Buddha, Senart recognises the history of the life of the hero Sun : like the sun from the nocturnal clouds, Buddha emerges from the darkness of the maternal womb of Maya ; at his birth a ray of light traverses the whole world ; Maya dies, like the morning cloud, before the rays of the rising sun. Like the solar hero who crushed the demon of storm, Buddha triumphs in an ardent struggle under the sacred tree of Mara, the tempter ; the tree is the celestial tree, the shade of the tree—the cloud and the battle of the storm wages around him. The victory is gained. Buddha proceeds to preach to the world his gospel to turn the wheel of law, it is the god sun who turns in the firmament his shining wheel. At length the life of Buddha goes down on its decline. He sees in his lifetime the terrible fall of his entire house and of the race of Sakyas whom his enemies annihilate : thus, at the fall of the sun the luminous powers die in the crimson of the evening clouds. His own end comes ; the flames of the pyre, where his body is burnt, are quenched by the torrents which fall from high. Thus the hero Sun

dies in the sea of fire of his last rays and in the horizon, in the humid evening vapours, are extinguished the last flames of his divine funeral.

In many works on mythological faiths, Buddha appears as a myth, as an incarnation of Vishnu, third personification of the God Brahma.

These works have contributed to spread the opinion that Buddha was a legendary character and have thus led away the public mind from historical truth.

Minayeff did not doubt that at the beginning of all great historical movements important personalities at all times and in all countries appear. It certainly happened thus in the history of Buddhism, writes he in his " Recherches sur le Bouddhisme," and, there can be no question that its development commenced with the work of a founder.

Long before the appearance of the Macedonian troops on the shores of Indus, continues Minayeff, there was born in the heart of the Eastern Hindoostan, not far from the foot of the Himalayas one of the greatest ascetics and spiritual leaders of India.

He lived long and died in the midst of his disciples at a spot which the archæologists have failed up to now to demarcate. He died but his work did not prove abortive to the world. The doctrine inculcated by him to his disciples did not perish. Shortly before the commencement of our era or rather after it, it made its appearance in distant

countries, beyond the Himalayas and the Hindookush and later not only did it capture a great part of the Asiatic Continent but it also succeeded in spreading in many of the Islands of the Indian Ocean.

On the life of this master of the universal authority, honoured to-day as a god by people of different races, by millions of men of different tongues and nationalities, very little is known. (In this view, however, Minayeff was mistaken). But, continues Minayeff, this is not due to want of accounts or legends. The Buddhists themselves commence their chronology not from the day of his birth but from the year and day of his death. In the mass of legends and traditions relating to Buddha-Sakya-Muni, what is noticeable is not a desire to preserve a true account of his life, not a tendency of historical mind but a search for an ideal by a believing heart, the creative power of the religious sentiment. In these legends—often poetic and sometimes original and strange, the moral disposition of the community of the ascetics is clearly perceptible. Their intelligence and their hearts searched for some one for the offering of their prayers and worship; and this disposition naturally gave a special colour to all the legends which had existed amongst the ascetics and the believers.

The legends, continues Minayeff, and the accounts of the life and work of the founder of Buddhism form an enormous mass: the accounts of his life, and his preachings, of his miracles and his voyages in

the vast country of India, have come down to us in original or translated in the languages of the diverse peoples who up to now profess the Buddhist faith. But in spite of this mass of accounts, the question of the historical personality of the sage of the Sakyas remain up to now open in consequence of this mental disposition noticeable in the Buddhist community.

Most of the accounts are full of legendary details, of features improbable or incredible to the extreme. To write a scientific biography of the great doctor, one is obliged to have recourse to sources of which the non-historical character stares one in the face; and, at the sight of these materials, the scholar may easily be led to an altogether negative conclusion. He would declare these sources as not deserving of any credence and thus the question of the historical life of the sage of the Sakya would rather be avoided than determined. A haze of legends and inventions surround this great personality which we are not in a position to dissipate. The scientific critic is forced to abandon the examination of these sources because their very nature excludes all possible application of his processes. This same scholar might as well however try to treat with some confidence the sources such as they present themselves to him. He might separate from them all the legendary matter' to avoid all that, in his opinion, is improbable and unworthy of faith; and having thus sifted his sources, and relying upon facts which appear to him credible

he might succeed in producing a portrait of the doctor and the ascetic. And, indeed, the result will be a very probable account of the romantic life of a personality the fundamental traits of whose character make it poetic and attractive.

An essay of this class has been made by Oldenberg in his work Bouddha, sein, Leben, etc.

As to Burnouf,* he was of opinion that the writers of the sacred Buddhistic books, in carefully noting the names of the Kings who assisted in the teaching of Sakya, and those of the Brahmans who resisted him or became his disciples, in recording the places where he was born and where he lived, and in fixing with a remarkable precision the scene of his preachings, obeyed to a historical instinct which one would search in vain in the Brahmanic literature where the gods occupy so much place that the man and his history completely disappears.

At last, says Burnouf, there is one decisive fact, and an advantageous one for the Buddhistic literature, *viz.*, that the history of India does not appear clearly in view till the epoch of Sakya-Muni. Since the time of this sage Central India was covered with monuments and truly historical inscriptions; and precious synchronisms were placed between this country and the history of the Western people. The Buddhistic books, indeed, en-

* Burnouf. See his work: "Introduction a l histoire du Bouddhism Indien."

riched themselves with details and information of a really positive character, which are the most interesting amongst those which we possess on the state of India from about the 6th century before our era. I add, continues Burnouf, that although based upon a personal study of Buddhistic books, the criticism which I make of them here is not specially my own. Benefy dates the history of India from the epoch of Sakya and Lassen, in his researches on the antiquities of this country, equally takes this epoch as the sure starting point of all the works relating to the history of India of the times before and after the last Buddha.

The opinion, as I have, said, on Buddha which found currency amongst the people was that of a legendary personage, whilst as to the doctrine, it was believed that it chiefly contained the propagation of asceticism*, the opinion on Buddha and his doctrine, therefore, presented little interest to the people, did not attract them to study the historical documents which India has left us and to know in this way its history.

But to study the history of the world and to ignore the history of India is to have an unjust idea of the development of historical events and to entertain an altogether mistaken conception of the civilisation of the whole world. It was in Italy that I was particularly surprised to notice (except in the case of certain persons who concerned themselves about India), the prevailing ignorance about the historical documents which India has left us, such as the Laws of Manu, the inscrip-

* It is an alteration of the doctrine of Buddha. He did no preach asceticism.

tions of King Asoka, the Buddhist Vinaya, the stanzas of Buddha, etc., and about the traditions on the life of Buddha so full of charm and so interesting from the point of view of philosophy and art.

Nevertheless, Buddhism, which is closely connected with the history of the civilisation of the whole world, which has energetically carried forward humanity towards all that is healthy, towards education, goodness and joy, ought to be the property of all educated men; the artists ought to take an interest in India because the history of its fine arts is connected with that of the whole world; the Moorish style is derived from the Aryan style and the Arabs learnt from the Aryans their mathematics and their architecture. Even literary men ought to interest themselves in India because she has influenced the literature of the other countries and may be considered as the nursery of the fable.

India, indeed, gave to the world a personage such as Buddha-Sakya-Muni, whose ideas, evidenced by King Asoka,* were transmitted to other people who followed his teachings in marching on the way of mildness and education. In my labours, in my scientific researches, it was an instinct for historical truth which inspired me, animated me, impelled me, to study and guided me in my analysis of historical documents.

These researches have led me to the happy conclusions that Buddha really lived, that he did much good

* Sovereign, of northern India towards 250 B. C.

as a proclaimer of peace and of all luminous ideas, outside religious fanaticism, that he exercised a salutary influence upon the whole world and that the epoch of his life was towards 300 to 320 before our era.

At the same time my very lively imagination of an artist developed by travels in different countries which were always accompanied by long and serious studies, has helped me in my labours whilst affording me a deal of joy.

I set about my work with enthusiasm. In reading the Vedas, Mahabharata, Ramayana, the Code of Manu, the Buddhist Vinaya, the Stanzas of Buddha, the inscriptions of King Asoka, etc., in studying historical documents, including monuments, and manuscripts I clearly imagined to myself the life of the Aryans, their customs, their sentiments, and their thoughts. The Aryans figured before my imagination in their action and thought, as if they were living before my very eyes. It was truly a resurrection of the past.

Realising what a pity it would be if the opinion on Buddha was preserved such as it had been before, *viz.*, that all that he had of noble in him, a great intelligence united to a great goodness of heart, applied only to divinities and to legendary persons, and desirous of presenting the historical truth to the public and of helping their education, I delivered lectures on this subject.

In arranging for these lectures I was also guided by a desire to spread the doctrine of Buddha in all its

purity and not as it had been transmitted by the Buddhists of later times. These writers by interpolating religious fanaticism into them diminished the force and charm of the teachings of Sakya-Muni. The first lecture was delivered at Paris in the Guimet Museum,* before a picture of Buddha in 1905.

Afterwards, other discourses in which the same idea of Buddha was presented in a broader aud clearer manner and supported by a larger number of historical documents with lantern projections, were made at Rome in the "International Artistic Club" on the 19th January 1906 and in the University of Milan. I sent my lectures on Buddha to the academies of Science of various countries, I received their thanks and the lectures were forwarded to the libraries of the academies. Moreover, to be of greater service to the cause of public instruction, I sent my lectures on Buddha to the different societies and popular universities of different countries.†

I hope that all those who hold the progress and welfare of humanity dear to their heart, who work for the cause of public education, would like to largely spread the doctrine of Buddha and all that concerns his life. Every socialist ought to know the life and teach-

* My sincere thanks to the founder of Guimet Museum, M. Emile Guimet, who had the good idea of founding this Museum so interesting and so full of precious documents.

†I have also sent my discourses on Buddha Sakya-Muni to the Monarchs of Europe and to the Emperor of Japan.

‡Senar recognises now that Buddha was really a historical character. He declared it in his lecture: "Buddhistic origine" delivered at Guimet Museum, in 1907.

ings of Buddha which offer the noblest and purest source of socialistic ideas and to fully assimilate the healthy objects, the force and energy necessary to bring to a successful issue the noble object which he aims.

It is now time to improve the courses of secondary and higher education by teaching the students the history of India which is becoming increasingly documentary by modern researches. It is necessary to teach the biography of Buddha. Let this ideal man, this combination of great intelligence with great goodness of heart, be assigned a place in the pages of history, let his life be studied and let it serve as a good example for now and hereafter.

Along with the rule of the Ptolemies in Egypt and of the Seleucides in Asia, it is essential to study the rule of King Asoka-Piyadasi, sovereign of Northern India. This ardent propagandist of the doctrine of Buddha exercised a salutary influence upon the Ptolemies and Seleucides, rulers, who whilst governing their people with considerable mildness, protected all that served the progress of civilisation.

It was from Alexandria and Antioch, which had become two centres of philosophy and science, that the philosophic and scientific movements energetically spread in the world. It should be known that Buddhism or rather the law of Sakya-Muni (it was under this name that the doctrine of Buddha was spread by

his first disciples who called their master the sage of the tribe of Sakyas, Sakya-Muni, and themselves the children of Sakyas), it should be known, as I say that the law of Sakya-Muni who preached to strive towards science and the happiness of knowledge, was an energetic impetus to civilisation.

Traces of Buddhism and its influence upon Egypt are noticeable in the coffins of Mummies which were found at Antinœ (Egypt) by M. Gayet and brought away to Guimet Museum.* On the clothings of these mummies are seen the svastica or cross with four hooks which is an emblem of Buddhism and in the front of some of them is seen the luminous protuberance which characterises the perfect Buddha.

These persons of pagan or Christian religions who desired to carry with them even to their grave these Buddhistic symbols show how deeply they were impressed with the law of Buddha and declare to us all their admiration for the pure and luminous law of Buddha Sakya-Muni.

* See on this subject, the very interesting discourse of Mr. E. Guimet: "Les Symboles Asiatiques."

# CHAPTER I.

In order to understand well the formation of Buddha's character and to have a correct idea of the doctrines of this powerful reformer, who occupies such a large place in the history of the civilisation of the whole world, it is necessary to know the *period* of the life of the Aryans, who preceded him and the historical events and all the conditions which necessitated the advent of the reformer. This epoch may be divided into two periods—the Vedic and the Brahmanic.

Our idea of the life of the Aryans commencing from 1500 years B. C. is derived from the religious books of the Vedas whose appearance dates back to 1,000 years B. C. and which must have taken centuries for their completion. It is from these books of the Vedas that we learn about the life of the Aryans, their religion, their customs and their manners. The Vedas are divided into the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda, whose origin is more recent than that of the other three Vedas. The most ancient and the most important is the Rig-Veda. These ancient compositions (it was only one century ago that they became known to Europe) inspired their translators with astonishment and admiration for the richness of the artistic sentiment of the Aryans and for their elo-

quence. These poetic religious works of the Aryans prove to us that their intelligence was already in a developed stage, far from that of the primitive stage and that these people had already behind them a long past.

In their mind there was already the faint glimmer of scepticism which developed later on and led to the extinction of religious fanaticism in enlightened minds as is shown by the luminous law of Buddha.

We find the proof of this in the beautiful Vedic hymn to the supreme soul which is cited further on in my book.

" Who knows it, who can say whence this creation has emanated ? Have the gods come after it ? Who then will say where it has come from? " Where this creation has come from and whether it is the work of a Creator or not, he who contemplates all things from above knows it. Perhaps he himself does not know it! In our days one often pauses over this question of the creation of the world which puzzled the Aryan of the Vedic age. Those who follow the teachings of the Christian, Jewish and Mahommedan religions give us the reply that the world was created by the will of God, creator of everything; while free thinkers explain this creation scientifically by the development and progressive combination of cellules or as Buddha says: The substances have come into being by leaning on one another.

First, every Aryan exercised several functions; priest, warrior, cultivator. Later on while some devoted themselves to the composition of hymns and the performance of religious ceremonies, others took to exercises and warlike expeditions. In the Vedas we can follow the gradual separation of the functions of the priest and the warrior.

However, the earth needed cultivation and those who adopted this work formed the 3rd class of society, *viz.*, that of tillers of the soil. The fourth class, *viz.*, the Shudras, (conquered people reduced to slavery) was formed much later; at first, there was no invidious distinction between the conquerors and the conquered for the subject races were allowed to intermarry and have their meals with the conquerors, but with the lapse of time great barriers sprang up between them.

The first and the most important division was that of the priests and the warriors. The priests, the Brahmans, intermediaries between men and the gods became more and more exacting and ended by considering and making themselves honoured, as almost divine beings.

At first the Aryans possessed in common the land as well the rice which was their staple food. It is stated in the Vedas that private ownership increased as the Aryans made new conquests of land and new acquisitions of wealth. We find also that the inequality of fortune became still more accentuated with the progress of time.

We find in the Vedas eloquent descriptions of the magnificence of wealth and the afflictions of the poor; the gods are often invoked for driving away poverty. The passion of the Aryans for games of chance, especially for all sorts of display, often dragged them into immediate and profound misery; sometimes in one day they lost their treasures, their fields, their houses, their children and their wives, and sometimes even their own freedom. One Vedic hymn of great beauty describes the misery that this passion for games of chance often led to.

"The player arrives at the meeting. In a state of great excitement he says: I shall win! the dice takes possession of the soul of the player who abandons to them all that he possesses.

"The dice are like the elephant driver armed with the good with which he pricks him. They consume the player with desires and regrets, win the victories, distribute the booty, dispense happiness and despair to young people and in order to seduce them cover themselves with honey.

"They don't give in either to anger or menace. The King himself bows down before them.

"Rolling in the ground, being tossed in the air, they lose force and they command him who has used them. They are live coals fallen from heaven which freeze and burn the heart.

"The wife of the player being abandoned, grieves over her misfortune; his mother becomes disconsolate not knowing what has happened to her son. He himself being pursued by a creditor, trembles; the thought of stealing comes to his mind; he can return to his home only at night."

In one of the most beautiful and poetic episodes of the Mahabharata " Nalo and Damayanti" the consequences of this passion for dice play are depicted in vivid colours.

The Mahabharata and the Ramayana are grand epics which, beside the Vedas, give us an idea of the talents of the Aryans, their imagination and their eloquence and reflect, as in a mirror, the Vedic period. We have an idea of the Brahmanic period from the code-collection of the law-giver, Manu, which became the Civil and Political code of India.

It was at first believed that this collection was of great antiquity. Sir William Jones makes it go back to 800 years before our era; but a closer study of this question brought the code nearer to our era; there are some authors who make it go back to 500 years B. C.; a more recent opinion gives its date as only two or three centuries before our era. This opinion rests on certain statements made by Manu: *viz.*, the mention which he makes of the Yavanas (Jones or Greeks); the Sakas (Scythes) and the Pahlavas, whose name would be a corruption of

Parthavas, the native name of the Parthians (See the code of Manu Book II).

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## THE ORDINANCES OF MANU.

### Lecture X.

42. But age by age they ascend by virtue of austerity and lofty seed to a high position here among men, or descend by their opposites to a low position, (all being) in accordance with their birth.

43. Gradually, through the loss of sacred ceremonies, and by not seeing Brahmans, the following families of Kshatrias have reached the conditions of Vrisalas among men.

44. Paundrakas, Odras, Dravidas, Kambojas, Yavanas (Greeks), Sakas (Indo—Scythians), Paradas, Pahlavas (Persians), Cinas (Chinese), Kiratas, Darndas, Khaças.

45. Whatever classes (there are) among men outside of those born from the mouth, arm, thigh, and foot (of Brahma) all those (people) are called Dasyus, whether the language they use be that of Mlechas (barbarians) or of Aryas.

The mentions made by Manu about these races gave the impression that the code was composed after the Grèeco-Macedonian invasion *i. e.* to say after the appearance of the Greeks in India. Mr. Bühler determines the third century before our era as the limit of the highest antiquity of the Manava Dharma Sastra.

I have come to another conclusion by studying the code of Manu and the mentions made by him

about the Greeks, the Scythians and the Parthians. The Greeks appeared in India not only after the Greeco-Macedonian invasion of Alexander of Macedonia but they were seen there at a more remote time among the slave-population. Phœnician merchants had commercial intercourse with India long before our era. They imported Greek slaves in exchange for gold and ivory and precious stones. The Greeks, the Scythians and the Parthians who were found among the slaves of India came also from Persia with which India had commercial relations.

In my opinion the code of Manu should be brought up to 400 years B. C. The reason for which statement I shall explain in the course of this work. The epoch which precedes Sakya-Muni may thus be divided into two periods : the Vedic and the Brahmanic ; Vedic, when the Aryans lived along the basin of the Indus, their dwellings were simple and primitive and they lived in villages only. They were descended from the Aryas originally established on the banks of the Oxus at the foot of the lofty chain of the Hindu-Kush.

These Aryas were divided into two branches : one branch penetrated through the pass of Kabul into Hindustan. The other migrated towards the plateau of Irania and thence towards Europe. The populations of Europe and of India have a common origin, a fact which is confirmed by the evident affinity of the European languages with Sanscrit

the sacred language of the Hindus, and by the resemblance of the Caucasian with the Aryan type which is preserved amongst the Kashmiris and the Rajputs, the handsomest and the purest race of India.

The Aryans, who had a slightly sun-burnt skin and a robust and well-proportioned body, an oval face and regular features with the stamp of beauty on them, lived under the influence of a varied and changing nature, sometimes calm and solemn, mild and beautiful and sometimes threatening and stormy.

This nature presented different kinds of landscape to the view: often it was a smiling landscape consisting of fields covered with gold carpet of rice or other crops ; sometimes a meandering river sparkled and lost itself in the verdure and reappeared again ; sometimes it was a sacred pond near a village, whose hamlets were hidden behind the green foliage of such trees as Magnolias, Sallas, Mango-trees, Tamarind-trees etc. Sometimes villages could be seen at the foot of the mountains, but very often they were situated at a great distance from these and the silhouettes of the mountains were seen at the horizon. At a distance from the village could be seen a majestic forest often wild, sometimes disagreeable and inaccessible on account of its marshes.

These forests were animated by the presence of quiet and agreeable animals such as the confident and graceful gazelle with large eyes, which the Aryans used to catch and domesticate; all kinds of birds, among which were few singing-birds, but the majority of which were remarkable for wonderful combination of the diverse colours of their plumage. In these forests also lived such ferocious beasts as the tiger, the lion, the panther and others and also the majestic elephant and the perfidious snake.

This nature making a strong impression on the Aryans served to develop their imagination and they loved and admired and bowed before its beauty and richness, and their heart palpitated before its threatening and furious manifestations.

By force of their imagination they saw in everything the presence of powerful divinities,—sometimes good and sweet, distributing their gifts in abundance and sometimes full of menaces,—whom they tried to appease by means of sacrifices. Under the influence of a nature so varied, rich and beautiful, which contributed towards the development of sentiments, thoughts and imagination, they gave eloquent expression to whatever they thought and felt and imagined and intending to give the subject of their thought a very pretty, sweet, charming and musical form they composed verses.

They chanted from memory hymns in honour of divinities and heroes, those very brave and coura-

geous men, who in spite of all the power of the divinities at last conquered the power of the demon and also triumphed over it.

They sang of adolescence and of the harmony of the love which grows between the young man and the young girl, they admired their strength and beauty and purity and they sang of the young bride, the joyous children and all the happiness of the family hearth.

They believed is the supreme God Brahma.

" Brahma, " say the Vedas, " is the eternal, the being by excellence, revealing himself in felicity and in joy.

The world is his image ; but his chief existence which contains everything in it is alone really subsisting. All phenomena have their cause in Brahma. He is unlimited both in point of time and space ; he is imperishable ; he is the soul of the world, soul of every particular individual.

The universe is Brahm, it comes from Brahm, it subsists in Brahm and it will return to Brahm. Brahm is the being existing by himself, he is the form of science and the form of worlds without end.

All worlds form with him one ; because they exist by his will. This eternal will is inborn in all things. He reveals in the creation, in the conservation and in the destruction, in the movement

and in the forms of time and of space. They believed in the multitude of genius and divinities, who personified the diverse forms and diverse qualities of the God Brahm.

The sun—Surya; the fire—Agni; the sky—Indra; the cloud—Gandharvas; all were the divinities who came from Brahm and were subordinate to him, and Brahm appeared under the form of three personnages Trimourti, prince Brahm—creator, Siva—destroyer and renovator, Vishnu—conservator.

They believed in the perpetual transformatian: to die, it is to abandon one form and to be reborn in another.

It was the mission of Siva to destroy and to revive.

This belief appeared at the end of the Vedic Period and was expounded very clearly in Manu's law.

I shall cite now two Vedic hymns dedicated to the Sun and to the Supreme Spirit.

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## VEDIC HYMN TO THE SUN.

"Behold that before the eyes of the whole world, the rays of light announce the god, the sun, who know all. In front of this sun, who comes to illuminate all, the stars in the manner of thieves as well as

the darkness of night are disappearing. Sparkling like fire his rays salute all the creatures. You pass on, you show yourself to the eyes of all the beings, you produce the light, o sun, and with your splendour you fill the airs; you get up before the troop of gods, before mankind, before the heavens, in order that everyone see you and admire. O God you, who purify and comfort with this same light with which you cover the earth burdened with mankind, you inundate the heavens and the vast atmosphere, creating nights and days and contemplating all that which is seen. Seven steeds with tawny hair drag the chariot which bears you, radiant sun! God who sees all, your beautiful hair is crowned with rays . . . And we, after departure of darkness, seeing the light, very beautiful, every day go to prostrate ourselves in front of him who glitters between all the gods and who is the most brilliant of all the stars."

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VEDIC HYMN TO THE SUPREME SPIRIT.

Formerly nothing existed: neither the being nor non-being, neither the world nor heaven nor either.

Where was then the encompasser of all things, the receptacle of water, the seat of air? Then there was no death, no immortality, no day and no night. The spirit alone breathed without inhaling any thing, absorbed in his own thought: there was nothing outside him. The darknesses were enveloped with

other darknesses; the water had no lustre; all were confused in themselves. The spirit reposed in the void that carried him. At last, by the force of his will, the universe was produced. In his mind a desire was formed, the first seed of all."

Thus the sages have proclaimed, while meditating with their heart and their intelligence: their observation penetrated up and down, every where, because they had in them fruitful germs of great thoughts. The essence of the Supreme Being will survive all, as it has preceded all. But who knows exactly these mysteries? Who can reveal them? Whence come these beings and this Universe? The Gods were born because he wished to create them. But who knows whence he himself has come, and whence this immense creation has emanated?" . . . .

The Aryans preserved also the tradition of deluge, an event really accomplished, as confirmed by the traditions of peoples transmitted from generation to generation and by scientific researches, *viz.*, the discovery on the mountains of sea-salt, shells, animals and putrified sea-weeds.

"The earth, say the Vedas, was corrupted by the neglect of the divine word. Satyavrata was reigning at that time and he was so pious that the waters formed his only food. One day as he finished his ablution, Vishnu appeared before him in the form of a little fish which being picked up by the

holy monarch, became gradually so great in the different abodes, which were given to it, that at the end, Satyavrata was obliged to put it into the ocean. From there the God addressed these words to his devotee, who had recognised him: "Still seven days, all things will be plunged into a sea of destruction; but in the midst of deadly waves, a big vessel will appear before your eyes.

You will then take all the medicinal plants, the multitude of grains and accompanied by seven saints, surrounded by couples of all animals, you will enter and establish there your abode."

As the Aryans believed in the immortality of the soul, they believed also that the soul of deceased ancestors enjoy a clear happiness, on condition that sacrifices and prayers are accomplished for them regularly. From there the adoration of god, Agni, and of Soma beverage which is poured for increasing the flame, is held in high esteem by the wife who prepared the Soma and who with her husband made the sacrifice. The husband was the head of the family, the sacrificer at the same time cultivator and warrior. The family and the race are to be considered well, and it was necessary to have the family because an individual had not existence, independent of that of his ancestors and descendants. A man who died without leaving a male child, perished entirely and dragged with him his ancestors into an irreparable ruin.

In the Vedic period the Aryans had no Kings, but they had chiefs in times of war. When they had passed into the valley of the Ganges, then commenced the Brahmanic period, division of castes, to avoid mixture with the Turanian race whom they conquered. The castes were four in number; the Brahmans or priests; the Kshatriyas or warriors; Vaisyas, cultivators and merchants; and the Sudras who were slaves. From the Kshatriya caste came the Kings.

In the code of Manu is explained the Brahmanic creed after which each of the castes is issued from a part of the body of Brahma, as well as the special duties of each caste.

" For the propagation of the human race, from his mouth, from his arm, from his thigh, and from his foot the sovereign master produced the Brahmana, the Kshatriya, the Vaisya and the Sudra.

" For the preservation of this entire creation, he assigned different occupations to these different classes.

" He gave to the share of Brahmans the study and teaching of Vedas, the performance of sacrifice, the direction of sacrifices offered by others, the right of giving and that of receiving.

" He gave as duty to Kshatriya to protect the people, exercise charity, to sacrifice, to read the sacred books and not to give themselves up to pleasures of senses.

"To take care of the cattle, to give alms, to sacrifice, to study the holy books, to carry on business, to lend money on interest and to cultivate the land—are the functions allotted to the Vaishya.

"But the Sovereign Master assigned to the Sudra only one duty, that of serving the preceding classes without depreciating their merit."

The aim of composition of the code of Manu was chiefly to put an end to the mixture of the Aryan race with the Turanian, mixture which, inspite of division into classes, made itself slowly and threatened to spread rapidly to cause the Aryan race to disappear. It is known from the code of Manu that he gave it to the persons who were in a high degree of civilization, he himself was the reflection of the civilization of his time. His code co-operated to the power of Brahmans and raised them to the degree of power which the historical witness, Megasthenes, has described.

Ambassador of Seleucus Nicator, one of the warrior princes who shared a division of the empire of Alexander of Macedonia, Megasthenes described also the power of Brahmans, the civilization of the Aryans; he described the great city Pataliputra and expressed his admiration for the palace of the King, the bazars, the shops full of precious articles, the brilliant retinue that travelled over the roads. Megasthenes was at Pataliputra 300 years before

our era; he accompanied the young princess, daughter of Seleucus, who married Chandra Gupta, one of the most powerful Indian Sovereigns. It is in the Ramayana that we have a very complete description of one of the cities of the Brahmanic period.

The time of legislator Manu was not far from the time of Megasthenes; but it is clear that their times could not coincide, as certain authors said this, in demonstrating the collection of the laws of Manu towards 300 years B. C.; and as it is known Megasthenes was at Pataliputra 300 years before our era and at the same time one counts the appearance of Buddhism towards 500 B. C. If Manu had known the existence and ideas ot Sakyamuni, he would have spoken these in composing his laws, and according to his character he would have energetically opposed the Buddha, as the Brahmans opposed the Buddhist monks, which was witnessed by Megasthenes.

The laws, as those of Manu, could not be composed and established after Buddha Sakyamuni, who found everywhere a response to his luminous ideas and ardent propagandists of his doctrines.

The code of Manu was composed and was in full vigour before Buddha; the code reflects the Brahmanic period, it co-operated in the power of Brahmans and at the same time rendered the life of inferior castes very painful, specially those of Sudras who were entirely slaves. Here is an extract from the first book of Manava Dharma Shastra "the creation."

57. "Thus in awaking and sleeping (in turn) the eternal spirit animates and destroys perpetually all this (collection of beings) moveable and immoveable.

58. After having composed this book (of laws) he taught it himself first to me, according to the rule, and I have taught it (in my turn) to Marichi and other sages.

59. Bhrigu will recite this book from one end to the other, because this sage has learnt it entirely from me."

I will cite now some passages extracted from the laws of Manu :

" A blind obedience to the orders of Brahmans versed in the knowledge of holy books, masters of house and renowned for their virtue, is the principal duty of a Sudra and procures for him happiness after death, that is to say, a higher birth."

I have already said that at the end of the Vedic period appeared the belief in the transmigration of the soul, the perpetual transformation; this faith develops itself and is explained in a very clear manner in the law of Manu.

"That the man, considering by the help of his mind that the transmigration of the soul depends on the virtue and vice, directs always his mind towards virtue. According as a life has been well or ill conducted, that which will follow will be nobler or baser

and the soul will go away to animate either a Brahman, a saint or a god or a Chandala, the vilest of men (Chandala, he who is the issue of the union of a man of a high caste with a Sudra woman. He is below the Sudras even). The soul of a criminal passes into the body of a dog, an ass, of a he-goat, of a wild beast, of a Chandala, &c., according to the gravity of crime.

"To serve the Brahmans is declared as the most laudable action for a Sudra; all other thing that he can do is for him without reward.

"A Sudra cannot amass superfluous riches, even when he has the power of it; because a Sudra when he has acquired fortune vexes the Brahmans by his insolence.

"A man of the low class who thinks of taking seat by the side of a man belonging to the higher class, should be marked below the haunch and be banished."

"If he raises his hand or a stick upon a superior, he shall have his hand cut; if in the moment of anger, he has given a blow of foot, his foot will be cut.

"If he designates him by his name and by his class in an outrageous manner, a rod of burning iron, twenty fingers long, will be forced into his mouth."

A man ought to marry in his own caste, or strictly in the inferior caste, but who married a Sudra was dishonored, lost his caste, incurred the contempt in this world and the eternal pain in the other. Sudras could only be married in their own caste. A Brahman could marry a daughter of a Kshatrya or even that of a Vaisya, but neither the Vaisya nor the Kshatrya could marry the daughter of a Brahman.

According to a belief of the Aryans a father of the superior caste transmitted in part his qualities to his son, even if the mother was of the inferior caste.

"No crime is as henious as adultery, because it is from the adultery that is born in the world the mixture of the classes and from the mixture of the classes proceeds the violation of the duties, which is the destroyer of the human race and the cause of the loss of the universe.

"Should a wife, proud of her family and the great qualities of her kinsmen, actually violate the duty which she owes to her lord, let the King condemn her to be devoured by dogs in a place much frequented.

"And let him place the adulterer on an iron bed well heated, under which the executioners shall throw logs continually, till the sinful wretch be there burned to death.

The great severity of the laws against the intermixture of the classes and the firmly established idea of perpetual transformation made life very difficult and sad; for, everyone was aware of his own shortcomings and saw that the future life shall be still worse as a consequence of punishment for the sins. Besides, this belief in perpetual transformation and transmigration of the soul produced a painful effect on the faculties and the desire to escape from such an oppressive atmosphere, soon gave rise to a doubt and in more enlightened minds, a complete denial. We see in Manu's code that he is opposed to the *nastikas* (deniers of another world or atheists).

Manu prescribes the banishment of atheists. Among these atheists, there were justly persons, who ardently desired the advent of a reformer, who would turn the wheel of the law, by thus giving another direction to opinions, beliefs and public actions, a reformer who would enlighten their minds and bring them joy.

It was first this light that appeared on the horizon, after that rose the sun Buddha and pierced by his rays and his luminous ideas, the dark atmosphere of ignorance, hypocrisy and arrogance.

And the mass of the people responded with great joy to the voice of Sakya Muni, who spoke of peace and of the kindness, who inspired the idea of brotherly community and equality.

About 40 years intervened between the appearance of Manu's code and the commencement of Buddha's preachings. This period could not be very long for the people felt themselves oppressed, life was becoming very painful and what could still give them consolation was the hope that the liberator would perhaps come, that he would alleviate their misery and render life sweeter. The prophets supported this idea, they thought that the liberator will appear only in the Kingly class because according to the notions of that time, when there existed that strict division of classes, the King alone could make himself heard by other Kings, make his example followed, that is to say, could win them over by his ideas. On the King, depended the question of peace or war, the authority to establish such and such a law.

Let us cite chronology: the error cannot be of more them 10 years; to my mind the code of Manu goes back to 400 years B.C. and the birth of Sakya Muni about 390 years; here also I must repeat, the error cannot be of more than 10 years.

All the Buddhistic narratives have it that Buddha Sakya Muni abandoned his Kingdom in the flower of his youth; some of the traditions represent him as leaving his palace at the age of about 21, while others relate that Buddha told his disciples

that he abandoned his kingdom when he was 29 years old.

For such a noble temperament, pure and elevated as was that of Buddha who also possessed a strong and handsome body, the age of 29 represented the flower of the youth; in such a body and in such a temperament at the age of 29 as well as at the age of 21, there must have existed all the ardour, the enthusiasm and the energy of growing youth. Six years after he left his kingdom he preached his doctrine at Benares * and continued to propagate his ideas for 45 years up to his death. Before his death he said to his disciple "I am dying but I shall be replaced by my law."

That Buddha was a long lived man, as Buddhistic works tell us, is very probable, since in those times when communications were not easy, new ideas spread slowly and Sakya Muni was obliged to make long tours from one country to another in order to proclaim his ideas, his life must have been long enough for people to have got imbued with his doctrines. Tradition relates that Buddha himself declared to his disciples before his death that he was 80 years old. Megasthenes speaking of Buddhist monks says nothing of Sakya Muni, which proves that Buddha was no longer living and that some

* Rishipat na (Sarnath)

years must have passed since his death, for a large number of his disciples was already propagating his doctrines.

Forty years after the testimony of Megasthenes, towards the year 260 before our era, King Asoka Piyadasi, the grand-son of King Chandragupta, who became King of Northern India declares in his edicts that he had the following inscription engraved on pillars and stones which one can see even up to the present day in different parts of India. "Whatever Buddha has said, he has well said and that he ( Asoka) proposes as the aim of his life, to make the religious law of Buddha live long."

The Buddhists commence their chronology after the death of Buddha but the chronologies of the Northern and Southern Buddhists contain some divergences ; we can thus see that they were not seriously engaged in establishing the exact chronology of the historical events which followed the death of Sakya Muni.

They were so permeated with the sentiment of admiration towards Buddha that they were led to deify him and a more natural and simple account or a serious desire to describe his life in a simpler garb freed from miracles and to cite the events of his life in an exact chronological order might appear to them an act unworthy of his true admirers and one that would decrease from his merit.

After Sakya Muni's death there were, among the propagandists of his ideas, persons, who according to the opinion of the Buddhist contemporaries of Buddha and his disciples, deviated from true ideas of theirmaster and imported heresy into them.

To remove this heresy councils were convened, during which the words of Buddha and the events of his life were chanted and thus transmitted to the assembly of the hearers. Buddha, this great philosopher and preacher, often set forth his views and his words in verses, the Gathas, and inspired several poets, musicians and singers by his luminous ideas and his beautiful words pronounced with a sweet and melodious voice. These poets, contemporaries and immediate successors of Sakya Muni, being his disciples, and adherents, also set forth in verse in Gathas the words and deeds of the master as also the events of his life, so that they might be learnt by heart and in this way the real recital of Buddha's life and preachings might be transmitted to posterity without any change.

The bards with a sweet voice recalling to mind the voice of the master, chanted the Gathas in presence of large assemblies to the melodious accompaniment of musical instruments.

These Gathas have been transmitted to us in the Lalita Vistara, the divine and human account of

Buddha Sakya Muni, written in prose and verse. The Gathas form the principal portions of the narrative of Buddha's life and preachings, while the portions of prose contain recitals and descriptions composed for the purpose of bringing together the recitals contained in the Gathas.

These portions in prose were composed at a time posterior to that of the Gathas, when the sentiment of adoration and deification got mingled with that of admiration and respect, thus savouring of religious fanaticism, since they are permeated with exalted notions and are full of descriptions of miracles. They were written in the Sanscrit language in the 1st century B. C. or at the commencement of the 1st century of our era, because Chinese tradition tells us, that a translation of this book into Chinese was made in A. D. 65 so that the Lalita Vistara must have been in existence at that time.

The Gathas composed by the contemporaries and immediate successors of Sakya Muni, his disciples and his adherents, containing among them the Gathas just as they were pronounced by Buddha himself are, in a language popular, clear and at the same time elevated with all the sincere eloquence proceeding from the heart; they are full of force and the description of acts and events

is simple and natural and they contain almost the complete reality.

Buddhistic traditions tell us that immediately after Buddha's death his disciples convened a council; after this first council they compiled the books which form the Tripitaka, i. e, to say the concern of Buddhist scriptures, three pitakas or baskets which contain only the utterances of their inspired Doctor: the Sutrapitaka, the Vinaya pitaka and the Abhidharmapitaka. The following recital occurs in a Chinese translation of a canonical text. "Upali, after the death of Tathagata pronounced some precepts of the master which were contained in their entirety in eighty expressions, whence come the division of the Vinaya into eighty Gathas; this Vinaya was preserved and transmitted in its purity and integrity for a hundred and ten years, etc."

Fi-Hian, the Chinese pilgrim who visited India, in the 5th century of our era, to see the places where Buddha was born, where he lived, and where he preached his doctrines and also to get hold of Buddhistic writings which represented the most authentic sources of information on Buddha's life and his doctrines, relates in the description of his travels that he procured a copy of the Vinaya, whose principles, according to his opinion, the primitive community followed from the life-time of the founder. Fi-Hian visited the

monuments raised in Buddha's honour, as well as the relics preserved in Stupas, he studied the traditions of the country, and the historical events of India bearing upon the History of the appearance and the propagation of Buddhism. Another Chinese pilgrim, who visited India in the 7th century, Hiouen-Thsang makes mention of the compilation of the Abhidharmapitaka at the time of the first council, according to him the council lasted 2 or 3 months. Ananda collected the Sutras which formed the Sutrapitaka, Upali drew up the Vinayapitaka and Kashyapa himself the Abhidharmapitaka.

According to the Mahavansa the Buddhistic writings were chanted chapter after chapter, just as they had been compiled by the veterans of the first assembly; they were in verse in the form of Gathas.

Some of the Buddhistic traditions admit 3 Councils of the first epoch, while others admit only two. The Southern tradition places the second council one century after the Nirvana. The Northern chronologies give the following dates: Some, the year 110, others 115, others again 210 or 220. European savants by giving 500 years B. C. as the date of the appearance of Buddhism took into consideration the Buddhistic chronology which appeared to be the most probable, admit the 2nd council more than 200 years after the Nirvana, in the reign of Asoka, the

Maurya ; they have also relied upon the date given by the author of a recital of the Avadana Sataka "Sundara," which contains a description of an event which happened in the second century after Buddha's death during the reign of Asoka. However, some of the savants knew that Taranatha, the Chinese historian declared that often according to an existing custom six months were counted as a whole year ; but the savants have not given the words of Taranatha the attention they deserved.

The Southern traditions which place the second council in the reign of the king Kala-Asoka and the Northern traditions which place it in the reign of Asoka-Mauriya, the pious, are, however, quite in agreement as to the age of the veterans of "the celebrated assembly of the elders ; all the traditions give them the same very advanced and venerable age. A hundred monks attended this assembly under the presidency of 8 elders of great authority due to their great age and also to the fact that they had personally known Sakya-Muni. Yasas was almost 170 years, Sarvakamin, the principal orator was about 150 years old ; the youngest monk present at the council was 120. Following the indication given by Taranatha we get 85 years, 75 years and 60 years. Asoka, the Maurya, under whose reign the Northern traditions place this council, was the contemporary of Buddhas's disciples who had personally known Sakya-

Muni; Asoka became an ardent propagator of Buddha's doctrines.

Asoka wanted to show us the ideas of Buddha by engraving inscriptions on pillars and by building Stupas in the places where Buddha lived and preached his doctrine. It was the Stavira Upagupta, disciple of Yasas and Mahyantika who served as a guide to King Asoka in showing him the sites connected with Buddha's memory; Asoka also wanted to show us the site of Sakya Muni's birth by placing in the park Loumbini, not far from the town of Kapilavastu, a pillar with an inscription engraved in stone "here was born Buddha, the sage of the race of Sakya."

This inscription was seen by the Chinese pilgrims Fi-Hian and Hiouen-Thsang. They saw the ruins of Kapilavastu and left references, which correspond with the ancient Pali notes, which give indications of the sites of his birth-place and where he travelled and preached his doctrines. Mr. Fuhrer following the indications given by ancient Buddhistic books and those of Chinese pilgrims re-discovered in December 1896 the pillar erected by Asoka, two miles to the North of the town of Bhagavanpur near the Nepali market-town Paderia, and he found the ruins of Kapilavastu scattered over a large space at the very place pointed out by the Pali books and the Chinese pilgrims.

"The earth is my witness" Buddha used to say and the whole march of the historical events of India, which demanded the advent of a reformer for the solace of the people, the changes which actually took place, and by enlightening the minds of people alleviated the laws and customs, and also exercised a beneficent influence on other countries, testify the existence and the good works of Buddha. Besides, we have the testimony of the life of Sakya Muni, given by the inscriptions engraved in rocks and pillars which are found in different parts of India, the monuments erected in his honour, the bas-reliefs exhibiting the events of his life while he was a prince, and the Buddhistic writings containing among other things the utterances of Buddha just as he had pronounced them. The Burmese following the example of Sakya Muni have got into the habit of calling the earth as witness to the good works that they have done.

# CHAPTER II.

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The genealogy of the Sakyas is given in the Thibetan Kanjour from which the following extract regarding their origin has been made. "The Sakyas who lived in the town of Kapilavastu went to Buddha to be informed of the origin of their race. Buddha entrusted his disciple Ayushmat Madagalyana with explaining it to them, which he did in the following way (the same legend appears in the Mahavansa) :

"Four brothers retired in the jungle with their five sisters, leaving it to their, youngest brother, born of a young and favourite queen of their father, to succeed to the throne of Potala (modern Talta, at the mouth of the Indus). Settling near the hermitage of the sage Rishi Kapila, they lived in huts made of branches of trees and on the produce of their chase. They sometimes visited the hermitage of Rishi Kapila who noticing their very unhealthy look enquired of them why they were so pale. They explained to him how much they suffered from the forced continence in which they lived. The Rishi advised them to take for their wives those of their sisters who were not born of the same mother. O great Rishi, said

they, could it be permissible? Yes, Masters, replied the Rishi, banished princes could act in that manner. Thus, acting on the decision of the Rishi, they cohabited with their non-uterine sisters and had many children. The noise of the children disturbed the meditation of the Rishi who, therefore, wished to remove to another part of the wood. But they begged of him to remain where he was and to shew them some other place where they might go. Thereupon, the Rishi shewed them a spot to build a town; and, as the land was given to them by Kapila, they called the town Kapilavastu. Bearing in mind the cause of their banishment they made a law according to which they should be content with one wife and none amongst them could marry a second wife of the same tribe. At Potala, King Ikshaku Viru Thaka happening to think one day that he had four sons, enquired of his officers what had become of them. They replied that for a certain fault he had himself expelled them from the country—that they had settled near the Himalayas, had taken their own sisters for their wives and had considerably multiplied. The King, greatly surprised at this account, repeatedly ejaculated: Sakya! Sakya! (Is it possible? Is it possible?) After the death of the old King his youngest son succeeded him; and the latter dying without issue was successively inherited by the banished princes. The first three had no descendants, those of the fourth, number-

ing fifty five thousand reigned at Kapilavastu and it is from them that the Sakyas are descended."

On the west and south, the country of the Sakyas was adjoining the Kingdom of Kosala, almost the modern Oudh; on the North and East, it was bounded by the counter-forts of the Himalaya and extended between the rivers of Rapti and Rohini which flows into Rapti. The rich and beautiful country presented to the town of Kapilavastu, which was situated in the North, the beautiful view of the Himalayan Mountains with their snowy peaks and verdant descents, and rendered gay by rivers and lakes full of fishes. The wealth of the country came from its fertile and well cultivated land, the chief produce of which was rice. The mountains also offered a rich source of gold, of all sorts of stones used for construction, and precious stones such as lapislazuli, onyx, agate, etc., for the decoration of building, monuments and different other things; and diamonds, emeralds, rubies, etc., for ornaments. Besides, the position of the country was a very advantageous one for commerce between the mountainous regions and the plains of the Ganges.

Hiouen Thsang wrote thus about the country of the birth of Buddha:

"The land is rich and fertile; the sowings and harvests take place at regular periods; the seasons

never vary ; the customs of the inhabitants are mild and peaceful."

The prince Sakya Muni Siddartha was born at Kapilavastu, a town situated not far from the town of Adjodhya, founded by Manu, in the country of Sakyas, on the south of Nepal. He was the son of King Sudhadhana and Queen Maya Devi. The Thibetan Kanjour furnishes an account of the birth of Queen Maya, mother of Buddha and of Queen Loumbini, in whose honour the Loumbini Park was laid. There the reason is explained why Queen Maya-Devi was given the name of great illusion.

"At that time the King Sinhabanu ruled at Kapilavastu which was rich and extensive, happy and flourishing, full of numerous inhabitants and animals. There was no quarrel in the town, no contests, no thieves. It was a country, where the sicks regained their health, and which was full of fruits, sugar cane, and cattle.

In the happy town of Deva Daha, which was rich and extensive, the King Soprabodha held his sway ; the queen, the most beautiful and charming woman in the country, was called Loumbini. At Devadaha there lived a rich man owning large properties and having a fortune equal to that of Vaisravana, the god of wealth. He had a delightful garden full of

all sorts of fruits and rendered charming by brooks and sweet songs of birds. The King from time to time visited this garden with his Queen and there they gave themselves to pleasure. The Queen, in whom the sight of the garden excited a desire of possessing it, said "Sire, be pleased to give the garden to me." The King said, "this garden belongs to an owner, how could I give it to you? If you entertain fancy for a garden, I will have a far prettier one laid out for you"; and the King Suprabodha had a delightful garden laid out for the Queen Loumbini, which was called the Loumbini Garden."

Since a long time the King Sinhahanu had this thought: If a King Chakravarti were born in my family, of what good will it be?

The King Suprabodha thought in his turn: Since a long time I have belonged to the family of Sinhahanu, but what is the good of it if I have no children?

Sometime after, he gave himself to voluptuous pleasure with his Queen, and she became pregnant. In eight or nine months a female child was born to her. It was a charming child of perfect limbs and pleasing to the eyes. King Suprabodha, the following of ladies and the inhabitants of Devadaha were

amazed at the beauty of the baby. They questioned to themselves whether the child was a girl or a product of illusion. For three weeks they pompously celebrated the birth of the child asking by what name she should be called.

"The advisers said: The inhabitants Devadaha assembled at roads and markets, squares and crossings have respectfully declared: If the body of the child was so beautiful and of such a perfect colour, it was due to a complete maturity of a prior action. Others have said: it was not a child, it was rather an illusion produced as the effect of different works. The name of Maya (Illusion) should therefore be given to her." The young Maja was then, according to usage, entrusted to eight nurses. When she grew big the divines predicted that if a male child was born of her, gifted with a great number of accomplishments he would by virtue of his strength, become a King Chakravarty.

Suprabodha indulging himself again in pleasure and voluptuousness, a female child was born of beautiful form, charming to the eyes and gifted with the finest of complexion. At her birth, all parts of the town were filled with a refulgent light. As in the case of Maya, one could not understand all the perfections of her beauty. Her birth ceremony was celebrated with pomp and people asked what name was to be given to the new born baby.

" The advisers said: The figure of the child being prettier than that of Maya she should be called Mahamaya (Great Illusion).

In her case also, when she had been brought up and had grown big, the divines made the prediction that a son gifted with thirty two signs of a great man being born to her will become a King Chakravarty.

The King Suprabodha sent a messenger to the King Sinhahanu to tell him: two daughters were born to me, Maya and Mahamaya. It was predicted of one that she would give birth to a son gifted with all the excellent signs, and by virtue of his strength, he would become King Chakravarty. Of the other, it was predicted that she would give birth to a son gifted with thirty two signs of a great man and that he also would be a King Chakravarty. Of these two girls, choose whom you would like to be the wife of King Sudhadana.

" Sinhahanu replied: Both the girls suit the young man, but as the right of one single man having two equal wives is not recognised, the girl about whom it has been predicted that she would give birth to a son gifted with thirty two qualities of a great man is the one whom I would like and she would be the only one whom I would present to

the assembled people. And, he ordered for her an escort of five hundred persons."

According to Buddhistic literature, old prophets predicted to the father of Sakya Muni that his son would be either a very glorious King, who would make numerous conquests or that he would abandon his Kingdom to devote himself to meditation and that he would enlighten the minds and hearts of people by his saintly preachings. This is true and there is nothing legendary about it. The prophets had been looking for a fertile soil for sowing their good seed, making prediction, which served as advice and support to the prince and directing him towards the path of good work, and welfare of the whole world. The custom of prediction existed in those days as also of interpreting dreams.

We find in Chapter III of Lalita Vistara called: "Complete purity of race," how much the prophets or the Rishis (sages) were pre-occupied with the thought: which is the purest and the perfectly educated family worthy of the birth of Bodhisatta-Buddha?; who is the gifted man, worthy of being the father and who is the woman worthy of being the mother of the great Rishi?

In the Dharamachaya Palace the pure being is seated on the throne of the good Law. The Rishi is surrounded in great glory by Bodhisattvas

and by gods who have an equal fortune. Seated on the throne the thought came to him, which was the purest and the perfectly educated family suitable for the birth of the Bodhisattva? And the mother and the father with natures pure, where were they?

And surveying well the country called Jambu, thought: who was that magnanimous Kshattrya of the royal race? Then, seeing that all the families had some defect or other, the only one that was to him free from fault was the family of Sakya. Sudhadhana, born of a royal family, belongs to a race of rulers; he has a perfectly pure lineage. His family is happy and multiplies without confusion, it is respected by virtuous people and it obeyed the law.

The others also, in the town called Kapila, are gifted with thoughts of a pure law. Embellished with parks, gardens and viharas, the soil of birth (of the Bodhisattva) stands refulgent in the town of Kapila.

Those who are invested with a great force (as dignitaries) have the strength of two or three elephants. They excel in shooting arrows, but do not strike another in order to preserve life.

The charming wife of Sudhadhana is the first in a thousand, because she has attained perfection. Ravishing the heart, as a production of illusion she

is named Maya-Devi: "Queen Illusion". As a young girl of the gods she is perfect in beauty, she has a well-proportioned body, and faultless limbs. There is not a man or god whose thirst for seeing Maya is ever quenched. She is not carried away by affection or stained by hatred. She is amiable, sweet, just and speaks with goodness.

Chaste and modest, she observes the law. She is without pride, without stiffness, without frivolity, without ruse or artifice. She takes delight in renunciation and has good thoughts. She appreciates the works, and has laid aside the use of falsehood by living always in the sphere of truth. She has the body and mind well under control and the number of womanly faults which cover the world, does not exist in her.

There is not a woman in the world of the gods and of the Gandharvas or in the world of men who could be equal to Maya Devi. Where is then she who could surpass her? She is the one fitted to be the mother of the great Rishi.

Through five hundred births, without a single exception, she had been the mother of the Bodhisattva, where Sudhadhana had been his father. She, it was, therefore, who had the requisite qualities to be the mother.

She remains confined to her austerities, as an ascetic; and in practising austerities she always conforms to law. With the consent of the King she has secured a favour: that of not obeying to carnal desire for thirty two months.

Wherever she might be, standing, seated or stretched on her bed, her movements beam with the splendour of her good works.

There is not a god, not an Asura or a man who could look upon her with a thought of desire. Every one looked upon her either as a mother or a daughter —those who were honorable and gifted with the qualities of respectable men.

In consequence of the good works of Maya Devi the great family of the King prospers. As invasions are never made to countries of neighbouring Kings, the glory and renown of the Prince augments.

As Maya is a suitable vessel—so also the venerable personage shines like a sovereign. One could, therefore, see two beings gifted with superior qualities: the son and the mother Maya.

For, in the Jambudhvaja there is not a woman capable of bearing in her womb the greatest of men, with the exception of the Queen gifted with unri-

valled qualities and who has the strength of a thousand elephants.

It is thus that these maganimous children of the gods, with the Bodhisattvas accomplished in the great science, praise the gifted Maya who is worthy of being the mother of the child of the family of Sakyas."

I will now quote a passage from chapter V of the Lalite Vistara in prose and in verse (Gathas). The part in prose is impressed with all the beauty of oriental fancy, and the part in verse is natural, but at the same time elevated, grandiose and very characteristic.

Thus, Bodhisattva having examined the time of his birth, while he was in the excellent abode of Tushita caused eight signs to appear in the pure dwelling of King Suddhodhana. Thus: this dwelling was without grass, without trunks of dead trees, without thorns, gravel, without sand, without filth, well watered here and there, quite cleared of all uncleanliness, without whirlwinds of dust, without darkness, without flies, without wasps, without mosquitoes, without butterflies, without venomous snakes, filled with flowers and smooth as the palm of the hand. Such was the first precursory sign.

Flights of birds which live on Himavat, the King of the Patugupta Mountains, parrots, jays,

cuckoos, swans, herons, peacocks, geese, kumalas, kalabingkas, pheasants, and many others with wings variegated with beautiful colours, singing sweetly and pleasantly come into the pure dwelling of King Suddhodhana and perch in the terraces, the balustrades, the arches, the oval windows, the corridors and the roofs of the palace ; and being sportive and full of joy they show their mirth by their songs. Such was the second precursory sign.

And whatever flower—and first-trees of different seasons there were in all the pleasure gardens, parks and woods of king Suddhodhana, they were all at the same time covered with blowing flowers. This was the 3rd precursory sign.

And all the ponds the water of which was for the use of King Suddodhana became full, of lotus with a thousand leaves of the size of the wheel of a chariot. This is the fourth precursory sign.

And whatever food stuffs there were in the pure abode of King Suddhodhana, clarified butter, oil, honey, juice of the sugar cane, sugar, and although consumed in abundance never got used up. Such was the fifth precursory sign.

And whatever musical instruments there were in the excellent and pure abode of King Suddhodhana in the midst of the large apartments for

females : drums, drums of burn earth (मृदङ्ग), brass-drums, lutes, harps, flutes, theorbos, cymbals all without exception gave out a sweet and melodious sound without being touched. Such was the sixth precursory sign.

And whatever receptacles were, in the excellent and pure abode of King Suddhodhana, for gold, silver, diamonds, pearls, lapis-lazulis, mother of pearls, crystal, coral and other kind of precious stones, all opened out and looked pure and shining and quite full. Such was the seventh precursory sign.

That abode was lighted on all sides with a perfectly pure light surpassing the clearness of the sun and the moon and producing a comfortable feeling in the mind as well as in the body. Such was the eighth precursory sign.

Maya Devi, having bathed and rubbed her body with ointments, covers her arms with various ornaments and puts on the finest and the most beautiful festive clothes ; filled with joy and contentment and happiness, surrounded and preceeded by ten thousand women, having approached the person of King Suddhodhana who was sitting at ease in the midst of the concert-hall and seated herself on his right on a seat of honour adorned with a

precious net spoke to King Suddhodhana in these Gathas with a smile on her face and without any knitting of the brows.

"Listen to me the excellent Lord protector of the earth and grant me the favour that I beg of you, learn from me the intention which gives joy to my heart. Have a joyous and contented heart.

I am about to lead an austere life, my lord, a life of fasts, of prostration of the eight members with a thought of compassion for the world.

Avoiding all harm to animate beings, and entertaining a thought which is always pure I do good to others even as I am good to myself. Having the mind far removed from thoughts of theft, having put aside, pride, lust, O King, I shall not wrongfully obey my desires living in truth, without wickedness or rudeness, I shall never utter vain words, opposed to virtue.

Having abandoned malevolence, wickedness, hatred, dispute and pride, being removed from all kinds of lust or covetousness, satisfied with my fortune, acting with purity, not using a deceptive language, without envy, I shall walk in the path of these ten virtuous works.

Do not, O Lord of men, make me an object of your desire, we who rejoice in observing the

duties of an austere life. Let there be nothing in you, O King, which is not meritorious; permit me to observe for a long time fast and the duties of an austere life.

It is my desire, master of men, after having promptly entered the most elevated apartments of the palace where the swans perch, being surrounded by my friend, to regale myself agreeably on a soft couch, perfumed and strewn with flowers.

Let there be neither eunchs nor young people; let not the vulgar woman stand in my presence; let there be no disagreeable figure or sound or odour; but let me hear sweet and melodious sounds.

Let those who have been arrested or imprisoned be released and let all men who have bee deprived of their goods be made rich. During this week distribute clothes, food, drink, chariots with horses attached, and saddle-horses for the joy of the world.

Let there be no dispute, no quarrels, nor hard ords, but good will towards one another and benevolent and charitable thoughts.

In this city let men, women and children rejoice together like the gods who went into Nandana.

Let there be no chastisement by order of the King, neither for the great nor for the small; no oppression, no threats, nor blows; look upon all crea-

tures, O King, as an only son with a calm spirit and with thoughts of sweetness and benevolence."

The King having heard this pleasant speech said: "Let it be exactly as you desire. I grant you whatever your mind has resolved upon and also the favour that you ask.

And the best of Kings having commanded said to his own suite:

At the top of the most beautiful of palaces have an ornamentation composed of a profussion of beautiful flowers, of perfumes and choice fumigations, of parasols and streamers, embellished with a row of Talas.

Let twenty thousand men brave in combats and variously armed, carrying arrows, lances, javelins and swords be in readiness at the place where one hears the voice of the swans and keep watch so that the queen may be without fear.

Surrounded by women, like a daughter of the gods, after having bathed and rubbed herself with ointments adorned her body with the most beautiful clothes to the sound of thousands of divine instruments which gladden the heart, let the queen having ascended, sit down, like a daughter of the gods, in a heart-rejoicing couch with feet encrusted with a variety of precious stones, and covered all over with different kinds of flowers.

Let her rest on her couch, after having unfastened her diadem of precious stones like a daughter of the gods who has gone into the garden of Misraka."

Maya Devi, gently asleep in her couch saw in a dream: A snow-white elephant with six tusks, beautiful feet, and a superb trunk and a dark red head has entered her breast; the most beautiful of elephants with a graceful gait and with joints of the body hard as diamond.

And never did I, said the queen, see or hear or enjoy such happiness; so that in a state of pleasure of the body and happiness of the mind I was completely absorbed in my contemplation.

After having risen from her excellent couch, Maya Devi being well adorned with clothes and ornaments, with mind and body well at ease, full of joy and mirth and happiness, surrounded and preceded by a number of women, having descended from the top of the most beautiful of palaces, came to the wood of Asoka-trees. Seated in the wood of Asokas she sent a message to the King in these words:—

"Let the King come, the queen wants to see him. Whereupon King Suddhodhana having heard these words, his mind was filled with joy and

having risen from his beautiful seat, directed his steps towards the wood of Asokas, surrounded by his councillors, by the inhabitants of the town, by his suite and his parents and having arrived there he could not enter the wood but felt very heavy and dull. Stopping at the entrance into the wood of Asokas, after having reflected a moment he recited this Gatha: When I was at the head of a battalion of brave men I never felt my body so heavy as I do to-day. I cannot even enter into the abode of my own family. What has happened to me and whom shall I consult on this subject? Then after having joined his ten fingers and made a movement of the head the master of men entered into the wood, filled with respect. Then having looked at Maya and put aside pride and haughtiness he said "what do you want me to do for you? What is the matter? Speak."

Queen Maya related her dream to King Suddhodhana and told him: It is good, ruler of men, that you should promptly get here some Brahmins clever at explaining the Veda and dreams and well-varied in the rules of astrology for, they are to prognosticate whether the dream of mine has the stamp of truth in it, whether there is any happy thing in store for me or any unhappy thing for the family.

Having heard this speech the King at once sent for Brahmins learned in the Vedas and in the reading of sacred books.

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The Brahmins spoke thus : You will have great joy ; there will be born unto you a son with a body marked with signs, a noble descendant of a family of kings, a magnanimous Chakravarti. If after having abandoned love and kingdom and palace he goes away and roams about as an anchorite exempt from passion by reason of compassion for all the world, he will become a Buddha worthy of the offerings of the three worlds and who with the excellent savour of Amrita will satisfy all the worlds."

Among the sculptures of Barhut there is one which represents Queen Maya as lying on a bed, dressed and adorned with bracelets and necklaces, the queen is surrounded with servants, the sculpture represents night, the queen is sleeping, at her feet is placed a lighted lamp ; an elephant is seen descending on the queen.

The inscription of this sculpture consists of words : "Bhagavato okkamti" *i.e.*, to say "the descent of Bhagwat or Buddha," it is queen Maya's dream.

"Then queen Maya by the power of the splendour of Bodhisattva himself, having known that the time of Bodhisattva's birth had come, went to see king Suddhodhana at the first watch of the night and addressed to him these Gathas :

"Sir, hear me tell you what I am thinking of. It is a long time since the idea of a garden came into

my mind. If it is no displeasure or bother or trouble to you may I promptly go to the grounds of the pleasure garden ?

"You have submitted here to penitence and applied yourself to thoughts of the law. I bear within me a pure being since long. The Salas, the most beautiful of trees, are covered with blooming flowers. It is proper, O king, that I should go to the pleasure-garden.

"Spring-time, the most beautiful of all the seasons, is for women an occasion for personal adornment. The songs of cuckoos and peacocks resound in the woods. The dust of flowers hovers pure and brilliant and varied.

Well, give your order, without delay.

Having heard this speech of the queen, the master of kings being satisfied and joyous of spirit, said to the men of his suite: get ready the horses, the elephants, the chariots and the foot-soldiers; decorate the garden of Loumbini which is the best I have.

Get ready 20 thousand elephants similar to the bluish mountains having the colour of clouds, well decked with pearls and gold, with nets of gold thrown over them, with little bells hanging from their sides, the kings of elephants with six tusks. Get ready

20 thousand snow-white horses with beautiful plaited manes, with gold trappings from which little bells were hanging, fast and light as the wind, for the king to ride upon. Promptly get ready a few bands of brave warriors, 20,000 in number, eager for battle and having swords, bows, arrows and javelins in their hands and let them respectfully keep watch over Maya and her suite; embellish the garden of Loumbini with ornaments of gold and pearl; decorate all the trees with costly drapery of all kinds like Nandana of the gods, decorated with all sorts of flowers.

The servants having heard these words, the riding animals were at once got ready and the garden of Loumbini was decorated.

The servants said :

Victory, victory ! long live the prince of men ! Everything has been done according to your directions. The time has come, Lord, look !

Then the best prince of men with a joyous spirit having entered the most beautiful of palaces spoke thus to the women :

Let everyone to whom I am dear and who desires to please me, execute my orders by adorning her person.

Put on, with joy, soft and heart-enchanting clothes of various colours, soaked with the sweetest

perfumes ; deck yourselves with pearl-necklaces spread out on your breasts. To-day you should all make a display of the splendour of your clothes and ornaments.

Let there be drums, lutes, flutes, harps, tambourins and a hundred thousand heart-enchanting instruments to add to the joy of the daughter of the gods. After hearing the sweetness of the senses let the divinities themselves be enchanted.

Let queen Maya be alone in this best chariot of all and let no one else, either man or woman, get into it. Let women in variegated clothes drag the chariot. Let no one make any disagreeable or discordant sound anywhere.

When queen Maya coming out of the palace stood at the threshold of the door the entire happy company assembled at the door, consisting of horses, elephants, chariots, and soldiers, uttered a loud sound similar to that of the rough sea. A hundred thousand bells resounded as a sign of benediction.

When Queen Maya Devi, surrounded by her suite came in Loumbini Garden, she promenaded from grove to grove and proceeded to a huge Plakcha tree which was the best of all the trees in the garden.

This account in prose (in Lalita Vistara) of the birth of Sakya Muni is accompanied by a description of miracles, which are very interesting from the artistic point of view and prove the richness of fancy of the Aryan people. The Queen Maya Devi approaching the Plakcha tree stretched out the right hand similar to a lightening in the sky and taking a branch of Plakcha, in sign of benediction, she looked at the stretch of the sky and yawned and remained immobile. The gods approached the Queen to attend to her and to serve as her escort of honour; and they received the Bodhisattva who emerged from the right side of his mother. At the moment of his birth a large lotus sprung up from the earth. Nanda and Upananda, both Kings of the Nagas, showing half their bodies from the firmament and calling forth two currents of cold and hot water, bathed the Bodhisattva. Sakra and Brahma, the guardians of the world, proceeded to the spot with many other sons of gods, numbering many hundreds of thousands, who no sooner was Bodhisattva born, bathed him and covered his body with all sorts of sweet-smelling waters and fresh flowers. In the sky two Tenamars and a costly parasol appeared, and the child from the great lotus looked towards the ten points of space, with the look of a lion, or with the look of a great man."

The Buddhistic traditions tell us that the Queen Maya Devi died immediately after the birth of the

child. Sidhartha was entrusted to the care of Maya, sister of the Queen who became the wife of King Sudhdhadana.

I return to the subject of the prediction made to the Prince Sidhartha. The prophets went to different countries and saw that life had become hard, the laws were of excessive severity, and oppressed the people, who ardently called for relief and hoped that a saviour would come. The prophets, in consoling them, made their best to make them hold on to their hope.

One of the prophets, arriving in the country, where the good King Sudhadhana reigned over his pious people, and where the beauty of nature and the softness of the climate tended to the softness of tendencies, hearing of the birth of the prince, entered the palace to predict his destiny.

When he saw this child beautiful and healthy, and born of a woman of the tender nature, the thought came to him that possibly the prince would be the saviour whose advent was anxiously awaited if he would only wish to renounce power and the vain glory of a conqueror of battles.

And it was thus that the prediction was made to the new-born prince.

The following is what has been said on this subject in the Gathas in Lalita Vistara :

" After having seen the troops of the gods placed in the expanse of the heavens proclaiming the renown of Buddha, Asita the divine Rishi going on the top of mount Hima was filled with very great joy. What then is the name of Buddha whose effect is to bring joy to every being ? My body is filled with comfort and my soul is full of peace and a supreme calm.

Could it be a god or rather an Asura, a Garuda or rather a Kinnara ? What is this name of Buddha, a title unknown before, which brings joy and pleasure ? The Rishi looks with his divine eye in the ten directions of space, at the mountains, the earth, the sea and clearly sees marvellous things on the earth, the mountain and the sea.

This shining light with beautiful colours gladdens the body and since delicate branches of coral come into being on the top of the mountains and the trees are adorned with flowers and laden with fruit and it is clear that a jewel will soon appear in the three worlds.

Since the earth shines, quite entirely united and without a spot like the palm of the hand ; since the gods with a joyful heart shake their garments in the sky ; since on the sea, the abode of the

king of Nagas, some marvellous jewels are floating, it is clear that the jewel of Jinas, producer of the mine of the law, has appeared in the abode of Jambu.

Since the misery of the path of wickedness is alleviated and people relieved of their grief are filled with joy; since the troops of the gods who are in the expanse of the heavens are going away, filled with joy, since they sing sweet and heart-stirring divine songs, these things signify that in the three worlds a jewel has appeared.

Asita casts his divine eye on the country known as Jambu and he sees in the city called Kapila,—the city par-excellence—in the abode of King Sudhodhana, him who is born with the signs of glory and merit, equal to Narayana in point of efficacy. At this sight his heart being filled with joy, the strength of the Rishi was augmented.

In eager haste and with his mind full of astonishment he went with his disciple to Kapila—the city par-excellence and stood at the door of the prince of men. Seeing thousands of men belonging to the Raja's suite, the old Rishi said to the King's coachman: Quickly announce that a Rishi is standing at the door.

This man having heard him at once went into the King's palace and thus spoke to him: Sire, an

Ascetic is standing at the door, quite old and worn out. This excellent Rishi takes delight in entering the house of the King ; vouchsafe your consent, O best of Kings, give me permission to bring him in.

And having ordered a seat to be placed for him, the King said : " Go and give him permission to enter." Asita, on hearing the words of the Coachman was filled with joy and pleasure and happiness, like a thirsty man longing for cool water and like one afflicted with hunger feels after taking food. Such was the joy which the best of Rishis felt on seeing the most elevated of beings.

" Victory and long life to you, O King " said he, with a joyful heart. And after having thus wished him prosperity he sat down, he who was calm and had subdued his spirit and appeased his senses. The King spoke thus to the best of Rishis : " What brings thee here to the abode of the King of men, say quickly, O Muni !

A son of great beauty is born to you, gifted with great splendour, marked with 32 excellent signs, strong as Narayana. To see him Sarvartha Sidha, your son, King, is my desire. This is what I have come here for, I have no other business here. Well, you are welcome to wish for such a thing and I am glad to see you. But the Young Prince is

asleep now. The favour of seeing him cannot be granted now. Wait a moment and see him, who is like the full moon, spotless and adorned with a number of stars.

And when this best driver of all, who has the effulgence of the moon in all his glory awoke, the King having taken in his arm him whose brightness surpassed that of the sun, thus said " Well, Rishi, look at him who is honored by gods and men and whose countenance is like very fine gold. And having seen his beautiful feet, both marked with a wheel, and rising respectfully with joined hands and placing them on his breast the magnanimous Rishi, well-versed in the Shastras, examined him, while absorbed in contemplation. He saw that he who had the strength of Narayana, was marked with excellent signs and shaking his head, he who is versed in the Vedas and Shastras saw the two paths of Buddha.

Either he will be a Chakravarti King or a Buddha, the best man of the world. With tears in his eyes and in a humble spirit he began to heave deep sighs.

It made the best of kings anxious. Why does the Brahman cry ? It must be some fatality which Asita foresees about my Sarvarth Sidha. Tell me this truth. Why are you crying, Rishi ? Is it good or bad ? There is no misfortune or obstacle for your Sidhartha. It is on myself that I am crying, O

master of men ! Because I am old and worn out, because he will be Buddha, honoured by the world, when he will preach law.

And I shall not see him with an eye full of joy! That is the reason why I am crying. For him who is without a spot and on whose body there are 32 excellent signs, know, O king, there are two ways and no third one: He will be a Chakravarti king or a Buddha, the most elevated in the world.

He will not be attracted by the qualities of desire, but on the contrary he will be Buddha. Hearing the Rishi's prediction, the ruler of men, full of joy and happiness got up with joined hands, respectfully saluted the feet of the child in these words: you who are visibly honored by the gods and praised by the Rishis being gifted with great strength !

I salute you, the excellent conductor of the caravan of men, honored by every creature in three worlds.

The joyful Asita then said to his sister's son : Listen to what I say. When you will know that he is a Buddha, gifted with intelligence, who in this world, turns the wheel of the law, then quickly enter into religion under the directions of this Muni and you will obtain deliverance.

Having saluted both feet of the child and having turned round him 3 times, keeping his right hand towards him, the excellent Muni said :

" Your gains, O king, have been beautiful and abundant since you have such a son, with his law he will satisfy the world comprising of gods and men.

And leaving the town of Kapila the best of Rishis came to his hermitage in the forest.

# CHAPTER III.

Since his tender childhood prince Siddartha Sakya Muni had a very mild and meditative character and he was gifted with great intelligence. He grew up surrounded by the most tender care of his father King Sudhodana and his aunt, the queen Maya, who replaced him his mother. The child attracted towards him the sincere affection of the persons who surrounded him, by his spirit and his kindness.

As example of his kindness, I shall cite an incident of his life when he was 12 years old; he was one day hunting, when his cousin Devadatta aimed an arrow at a beautiful white swan. The bird fell down at the feet of prince, who was sitting cross-legged, as generally he used to sit. The prince took out the arrow from the wound of the suffering bird, applied fresh herbs and soothed the bird's pain. Then he drove the arrow into his own hand to experience the pain that the bird felt and he trembled of suffering. This feeling was, until now, unknown to him, then he nursed the bird, till it recovered completely.

There is nothing legendary in this account and that is the reason why I have cited it. According to

Aryan customs the princes used to take part in the chase. People used to shoot the swan because it was a beautiful bird and an easy object of aim on account of its great size.

The noble and tender nature of prince revolted against the pleasure that involved suffering for other creatures. I have found an affirmation of this in the edicts of Asoka, who being under the influence of Buddha prohibited chase in order that people might not take pleasure in the suffering of other creatures.

The son of the King Siddartha received the highest education that at his time the Brahmans and Kshtriyas received. Being gifted with a studious mind, desiring to know all, he dedicated himself to very serious study, under the direction of the best pedagogues and scholars of his time.

He passed the days of childhood and boyhood in observing nature and meditating.

The night of full moon with a starry sky made a deep impression on him. He loved to think during this solemn night. He loved to observe the movements of the stars, change of light and the effect that they produced. He asked the astronomers about this and they gave him explanation. It was the learned Brahmans who could

make the prediction from the stars. The young prince became versed in Geometry under the best architects and mathematicians of his time; who erected the palaces, the temples, the monuments—very complicated. *

The highest classes who ordered the construction, especially the King, on whom depended the erection of the palaces, the temples and the monuments, were obliged to receive all necessary instruction.

The architecture of the time of Sakya-Muni had reached a very high degree of perfection. The constructions were solid, beautiful, well-proportioned and light. It was then not difficult for the architects of posterity to bring this art to its perfection, to its aim and to vary it according to the country, the nature and the taste of their contemporaries.

Siddartha made also very complicated calculations as all the sons of Brahmans, Kshatryas and rich merchants did, because preparatory study in mathematics was necessary for commerce. The Kings themselves were engaged in commerce; fixing

* Result of the combinations of the geometric plains and bodies. In the interior, the walls of the palace were decorated with mosaic and ornaments, results of the geometric combinations.

the price for every kind of merchandise, receiving a certain interest as profit. He was obliged to maintain the army.

The country of the Sakyas was very much animated with commerce, with people of different countries. Owing to that the prince got some idea of the existence of other peoples such as those of Asia, Africa and Europe.

The merchants, bringing diverse merchandises, told him about the nature and the customs of their countries and it was the slaves from Greece and Persia and of other countries who served as interpreters; sometimes the merchants themselves, who knew different languages explained their ideas, or who kept with them the emigrants from India who served as experienced guides and interpreters.

The young prince knew the history of his own country and that of the creation of the world according to the Vedas. He studied the epic poems, legends, fables and proverbs of the *Panchatantra*, which belongs to diverse epochs, but the first compilations belong to very remote times.

The Brahmanic period with the division of caste, with the growing severity of the law, making deep impression on the humour and on the life of Aryan people, did not yet annihilate art of composing

poetry ; these creative power continued developing ; the poetry varied in its character, receiving very often a shade of melancholy.

In the programme of young Brahmins and Kshatriyas entered the composition of poetry, hymns, fables ; and those who were gifted enough composed also verses. Siddartha who was very talented, who loved nature, observation and meditation expressed very eloquently the richness of his ideas and sentiments in poetry. The reader shall see later on how the young prince chanted in gathas his ideal of women, bride and wife : as incarnation of the physique beauty in full harmony with her inner world, rich with the treasure of spirit, goodness, modesty and good education ; with strong character full of self-control and acting always in the way of goodness. I shall later cite the verses dedicated to the ideal of woman, translated in prose from Aryan original gathas. I shall add to this analysis of character talents and instruction of the young prince that he loved music and played on different instruments.

Proportionably to his growing, Prince Siddartha became always more and more pensive ; he desired earnestly solitude, and loved to observe nature and to give himself to meditation. The clamourous company of his comrades did not attract him. The chase, one of the principal amusements of Kings

and Kshatryas, to which the youths gave themselves up, and which is always united with the suffering of other creatures, brought only sorrowfulness to the young Prince, and he always refrained from such diversions. "The spring having passed," says Lalitavistara Chapter I, called '*the village of ploughmen,*' "when the first month of summer came, full of flowers and buds and young branches, resounding with the songs of storks, peacocks, parrots, jays the sons of Sakayas in great numbers, went abroad. Chanda surrounded by young men said, come, let us go to see the young Prince: 'Why do you stay at home,' like a Brahmin, come let us invite the assembly of women.' At midday the perfectly pure being, surrounded by 500 servants, without informing' his parents, went to the village of ploughmen; and in this village of the best of Kings, there was one Jambu tree with numerous branches spread out. Having seen their work, attended with suffering, he said: 'Woe to all that is composed which produces numerous sufferings. Going under the shade of the Jambu tree, with concentrated mind, making himself a carpet of grass, sitting with legs crossed and the body straight the Bodisattva gave himself up to the four contemplations about virtue.

The King Suddhodana, seeing the soft and mediative character of his son and his inclination to so-

litude, had apprehensions, that the prediction might come out true, which announced that his son would soon abandon his Kingdom. Therefore he reassembled the most respectable personages of his court in order to consult with them, for avoiding from Siddartha the destiny of a preacher predicted to him by the prophets. The advisers proposed to the King to marry the young Prince and by the chain of love make him renounce solitude and meditation and to attach him to family, Kingdom and power.

The King said (Chapter XII Lalita Vistara).

The young man is difficult to prevail upon. We shall advise him saying: Who is the young girl that suits you? Afterwards all being reassembled told the Prince the affair which was discussed.

The young Prince said: After seven days you shall know my reply and Bodhisattva began to think. I know desires are endless, they are the root of pain always accompanied by sorrow, strike and enmity; they are like a poisonous leaf which brings fear, like a fire, like the sharp edge of a sword.

For the objects of desire I have no inclination and I find no enjoyment in the company of women. I must live in a silent forest, with a very calm spirit given by the happiness of meditation and

contemplation. Having meditated more, and displaying the science of the means and thinking, how to bring about the perfection of beings he was taken with great compassion, and at the same moment he recited these Gathas :—

In the midst of the confused vegetation of a marsh the latus grows, in the midst of a crowd of men, the king receives homage ; but the Bodisattvas are in the best surroundings where they discipline hundreds of millions of creatures for immortality. These were wise Bodhisattvas before, who were seen with wife and son and attendants of women. Nevertheless, they were unagitated by the desire and undistracted from the happiness of contemplation. Then I shall imitate the qualities of those men. A woman who shall be vulgar, shall not suit me—who shall not have the qualities of good conduct and always telling the truth--she who pleases really my mind is the modest and pure of body, nation, family and race. He wrote in the Gathas the list of qualities, saying, such a young girl whose qualities I have described you can choose to me ; a vulgar creature without education can not please me.

In the prime of youth and beauty, and at the same time without pride of beauty, as mother and sister she must act with a spirit of goodness, re-

joicing in renunciation, accustomed to making gifts to Brahmins and Saramans—such a woman, O my father, I wish you choose to me.

Without pride, without greediness, without cunning, without envy, without artifice, not deviating from truth.

She must not, even in dream, think of other men. Satisfied with her husband, she must always be restrained and modest.

Let her not be proud and haughty and presumptuous; but modest and as free of pride as if she was a slave.

Let her be without passion for liquors, without covetonsness, avoiding to ask, she must be satisfied with her fortune.

Strong in truth, without levity, without giddiness, without pride and invested with the clothes of modesty she must not like spectacles and feasts, always acting in accordance with the law, keeping always pure the body, word and thought.

Without taste for sleep and laziness, not troubled by pride, full of judgment, doing good action practising law, respecting her father and mother as spiritual guides.

Good and kind to the slaves of both sexes as to herself, she must go to bed the last and be out of it first of all. She must act with goodness and kindness, without affection, as a mother. Such a woman, O master of men, I wish you choose to me.

In the meanwhile, the King Sudhodana, having recited these gathas, addressed himself to Parohita. "Go, great Brahman, and entering all the houses of Kapilavastu, the great city, examine the young girls. She in whom these qualities may be recognised, no matter if she be the daughter of a Brahman or a Kshatrya, introduce her to us. The question is that the young Prince does not care for race, he only regards qualities." At the same moment he pronounced these gathas.

Be she the daughter of a Brahman, Kshatraya or Vaishya, or even of a Sudra, she who possesses these qualities—bring her to me.

My son is not dazzled by family or race ; the real qualities, the virtues—this is in what his mind delights. The King Sudhodana was to such an extent impressed by the ideal of woman chanted by his son, that in his mind a solemn revolution was produced ; he was entirely penetrated by the idea that the origin of the girl has no importance if she possesses the rare qualities. The King transmitted the will of

his son to the Brahman, who like the King was impressed and moved by the ideas of the young Prince. At this time when the severe division of caste existed, the Sudras were treated with despise, whilst the king was considered as the representative of the divine will and power: one should not slight a monarch—not even when he is an infant—says the law of Manu, by thinking that he is only a simple mortal, for it is a great divinity which resides in that human form.

The young prince did not wish that attention should be paid to the birth of the young girl, who should be chosen as his fiancee (whether she be daughter of a Brahman, Kshatrya, Vaisya or Sudra) provided she was gifted with all the desired qualities. This new idea of equality amongst men and his wish that respect be paid to a man not according to his social position but to his qualities and personal merits created quite a revolution in the ideas and established customs of the times.

Then, the religious Brahman, taking the list in Gathas, went away to the great city of Kapilavastu; and, searching from house to house for a girl gifted with similar qualities and not finding a single one so gifted, he at length reached the house of Dandapani of the Sakya race. On arriving there

he noticed a young girl remarkably beautiful and gracious, dazzling the eye by her beautiful complexion; in the first youth of her beauty and named— the pearl of women. Nevertheless, the young girl having touched the two feet of the Brahman Parohita spoke to him thus: Great Brahman, what service can I render thee? The Brahman replied in the following Gatha:

The beautiful son of Sudhadhana is marked with thirty-two signs and is gifted with shining qualities. A list of the qualities which a wife should possess has been written by him. She who has those qualities will be his spouse.

The young girl having looked through the list, presented a smiling countenance and replied to the Brahman by this Gatha: Brahman, I have in me all the requisite qualities.

Oh, that this amiable and beautiful young man was my husband. The young man has spoken; if this be his desire, let there be no delay; he could not live with a vulgar and uneducated person.

The King made the announcement by the ringing of bells in the great city of Kapilavastu. In seven days the prince will appear and distribute charming clothes to young girls. Let all the young girls on that day gather together in the reception hall.

On the date fixed by the king all the young girls of Kapilavastu gathered in the palace. Timid, with their eyes cast down, they passed before the young prince who distributed clothes to them; he had no further presents left when last of all approached Gopa—the beautiful and graceful being—who with a melodious voice reaching the heart, looked upon Sidhartha with her beautiful big eyes, full of intelligence and told him : has not the young prince a present for me ?

The people of the court had watched the movements and expression of the young prince. They noticed Sidhartha who was at first sitting indifferently and fully calm change his expression at the sight of the graceful Gopa. He was moved and felt excited in the presence of the young girl, rose from his seat, and placed on the neck of Gopa his own necklace. One felt that these two beings so noble and so beautiful loved each other, and united together presented a charming harmony.

King Sudhodhana told the father of Gopa : you must give to my boy your young girl. Dandapani replied : Lord, the prince has grown up in softness within the palace walls; it is a rule with our family to give our daughters only to those who are adept in the arts. The young prince does not excell in the arts,

he does not know either the rules of fencing nor those of the exercise of the bow, nor of pugilison or fight. King Sudhodhana saddened by this observation, communicated to his son the words of Dandapani. Sidhartha calmed his father by saying that if he did not exercise these arts, it was because they did not please him, but that he was smart and strong by nature and that he hoped he was not less clever than others. In fact Sidhartha came out victorious in a contest made before an assembly.

Gopa like the young prince had a mind very enlightened, independent and noble; she also created a certain revolution in the palace by her customs and ideas; in the presence of her father-in-law and mother-in-law and the people of the house, whoever they might be, she did not veil her face. Those people, severely blaming her, thought: this young girl has loose ways, because she is never veiled (Lalita Vistara, Chapter XII). Then Gopa, of the family of Sakya, having heard of this, recited these Gathas in the presence of all the people in the house: as honourable person being unveiled shines in all positions, seated, standing or walking, the jewel Mani exposed at the top of a standard, appears more brilliant. Everywhere the sinless and honourable person shines; the ignorant sinner, however dressed he may be, does not shine.

Those who are masters of their own body and have well-subdued the defects of the body; those who being masters of their language, have always those who having repressed their senses are calm and have their mind satisfied, why should such persons veil their faces?

No matter how they might cover their bodies with thousand dresses, those who, with a dissipated mind, have neither shame nor modesty, and who without any of those qualities, have not even a truthful language, go about in the world more naked than those who are in reality without cover of clothes.

Those women, who with a reserved mind and senses always restrained, being satisfied with their husbands, do not think of any other persons than them shine without their veil like the sun and the moon—why should such persons cover their faces? The great minded Rishis adept in penetrating deep into the thoughts of others, know my mind, as the assemblage of gods know my conduct, my qualities, my manners and my modesty—why should I then veil my face?

The King said: Since my son is adorned with qualities and since this young girl also shines by her qualities the two pure beings when united will be like clarified butter and the essence of clarified butter.

The marriage was celebrated. King Suddhadhana gave them a beautiful palace where they were surrounded by the joyous company of a number of young girls, who danced, sang and played on different instruments of music to make their lives agreeable.

Living in his palace, however, Sidhartha one day wished to know his city. His father, who was just occupied with the thought of keeping aloof from his son all subjects of sorrow ordered that on the day when the prince would go to his city, the sick, the blind, and the plague-stricken should not leave their house. And, the city being well decorated, Sakya Muni was quite enraptured to find people coming to meet him, breathing happiness and being quite charmed, he declared the pleasure he had in living there. He also desired to know more of the beautiful country which was then unknown to him. But no sooner was he out of the gate of the city, he saw an old beggar in rags coming out of a small and sordid hut and approaching him begged alms of him. He was bent by age and moved with difficulty under the weight of his infirmities. Then the Bodhisattva (Chapter XIV of Lalita Vistara) asked his charioteer: Charioteer, what is this weak man, who has scarcely any strength, with his flesh and blood dried up, with muscles stuck to his skin? Whose head is grey and

the teeth chattering, and whose body and limbs are thin, who, resting on his stick, moves with difficulty? Prince, was the reply, the person you see is an old man; a few years back he also was as young and full of life as yourself.

Quite pensive and shocked by the encounter, he wished to return to the palace at once.

The following day he again went out and without making himself known, mixed in the crowd and had other encounters: he met a man infected with plague, a terrible sight and writhing in frightful sufferings.

Charioteer, enquired the young prince, what is this man with rough and livid skin and his senses weakened breathing in difficulty and having all his limbs dried up, his stomach is in disorder and he is in agony of pain, he is living miserably dirty on his own excrements.

"Lord," replied the charioteer, "that man is spent up to the last; he has reached the threshold of death. Devoid of health and lustre and thoroughly deprived of strength, without protection, without shelter, without asylum, he has no longer any friends to help him."

"The health is then like the play of a dream," said the young prince, and the fear of illness has that terrible form. Who is then the wise man who,

after having seen similar condition of existence, could have the idea of happiness and joy ?

The young prince had yet another encounter which also made a deep impression upon him, *viz.*, that of a dead body livid and disfigured, which his parents were wrapping in a winding sheet.

" Who is this man, Charioteer, who is placed upon a palanquin ? Who are those men, with dishevelled hair, who are throwing dust on their heads ; who are hanging round him and are beating their breasts while exclaiming all sorts of lamentations ? " Being answered that all men were destined to death, that there were very few who attained at a healthy old age and who without suffering quietly pass into the sleep of death, the majority meeting with premature doom from various painful maladies, Sidhartha exclaimed : " Woe to the Youth which is worn out by old age ! Woe to the health which is undermined by maladies ! Woe to the life of man which does not last long ! Woe to the attractions of pleasure which seduce the hearts of wise men ! If only there was no senility, no malady, no death with that great pain which is supported by the five elements of existence ! No, not even the senility, the malady and the death which are always joined to each other ! It is well, after having returned with think of the deliverance !

"I am rich," thought, moreover, Sidhartha "young, strong, happy. Nevertheless my wealth and power will not prevent my hair growing grey, my face getting hideously wrinkled, my limbs becoming twisted by pain nor those who love me from weeping over my tomb. How can I then rejoice over my treasures, my health, my pretty and young spouse and my future child, since I know so well the fate that awaits me? And yet I have as much of good fortune as a man may have. What may then be the existence of the multitude of those who labour, who are in poverty, who are badly treated and suffer from hunger?"

He resolved to know well the life of his people, often he went out incognita from his palace. Thus he came to know that life was painful; that there was struggle for existence; and that often wars broke out amongst men; no pleasures of life can secure immunity to malady, senility and death; and he himself, his wife and his friends would not be spared. "Alas", said he, "I shall not limit my life to the passing pleasures of the palace and shall not leave traces on the way of my life by conquests, but shall devote my days to bring some relief to the life of men."

By surrounding him with luxury and pleasures and keeping aloof from him all that could have a melancholy look, his father involuntarily helped the young prince to abandon his Kingdom, for after his son had seen three dismal sights, the great contrast with his own life struck him. We ourselves all feel sad impressions at the sight of sickness, weakness of old age and funeral. We also have thoughts about the uncertainty and fragility of our life. But ordinarily we stop very little at these thoughts, those sad impressions yielding to newer impressions ; ever since our very tender childhood we are in a manner used to this sight of sickness, old age and death. But the prince saw them so suddenly that he was quite upset by them and thought he could not any longer enjoy without concern. Besides being in the position of a prince it was doubtlessly part of his duty to take part in fights. All his noble nature revolted against violent actions which could cause so much sufferings to others. In such conditions life would seem to him to be like a martyr. Secretly leaving his palace he heard people talking of the prophecy made about their prince. That prophecy, that he might become the saviour of so much suffering and the preacher of luminous ideas, for the facility of men, caused him immense pleasure.

His sweet nature replied to this with ardour, he found in these words a good help for himself, the affirmation of his own thoughts, the good counsel that he must follow and in this way he should bring happiness to peoples, and to himself the joy that nobody could take away from him.

As a contrast to the three dismal encounters Siddhartha made another one day.

"Who is this man, coachman, with a calm spirit and so quiet, who goes about with downcast eyes looking only over the space of one yoke-length, dressed in a robe of a reddish colour and with a deportment so perfectly calm. He carries a vessel for alms and is neither proud nor haughty.

Lord, said the coachman, this man is one of those who are called Bhikhus (religious mendicants). After having renounced the joys of desire he has a perfect and disciplined conduct. He has become a wandering monk and is in quest of calm within himself. He is without affections and without hatred, and goes about begging alms.

"That is good," said the Bodhisattwa, "it is well-said and it makes me envy him. The life of a monk has always been praised by the sages; it is something which is useful to himself and also to

other people, it is a happy life; it is Amrita, full of sweetness and the fruit of good works.

Later on, Buddha himself must have related to his disciples, when they questioned him on this subject, how he got the idea of abandoning his kingdom; quite naturally his disciples wished to know the thoughts of their master before his departure, the very day of the renunciation and also the thoughts which came to him later on and Buddha also felt that it was his duty to tell them all for their good and also for that of the whole world.

Thus, at the time of Bodhisatwa's leaving his paternal home (says the author of the prose portion of the Lalita Vistara) a son of the gods spoke to him in these Gathas: (but it is not the son of the gods but the voice of conscience that spoke to the prince). He who is tied cannot set free and the blind man cannot show the way; but he who is released sets free and he who has eyes shows the way to the blind. This youth is quickly passed, like the mountain-torrent whose rapidity is great and strong. When your youth is gone, the idea of leaving the family ceases to have any beauty in it. That is why you who have a beautiful form fulfil your promise after having left your family while you are in the flower of your youth; do the affairs of the gods.

King Suddhodhana seeing that even marriage could not turn him away from his meditations and always fearing the accomplishment of the prediction wanted to act in such a manner, till the time of renunciation as predicted by the prophets had passed away, that his son might not be able to abandon the palace.

At the gate were placed men fond of warfare, having swords or other arms hanging from their belts; elephants, horses and chariots were there as also men covered with armour and mounted on elephants. Ditches were dug, enclosures with arcades were made and solid doors were placed whose noise could be heard for two miles.

The whole troop of the anxious Sakyas watch day and night. This great army make a ringing noise. Fear gave the troubled town a restless spirit.

Oh, that the pure being may not depart from here; that the descendant of the family of Sakya may not depart! Oh, that this race may not be interrupted!

And the young women received this order: never stop the singing; always keep yourselves ready; enchain his heart by the games and the pleasures. Employ all the feminine enticements with much

activity. Take good care and set up preventives against the pure being's running away. The following three Gathas adopt the fantastic style: "The precursory signs of the time of the leaving of the excellent driver are these: The geese, the storks, the peacocks, the jays and the parrots cease to sing: on the palace, on the oval windows, on the arcades and on the terraces, they remained like dreamers, sad-hearted and with drooping heads.

In the reservoirs and the ponds the brilliant lotuses will fade and dry up; the trees will have their leaves dried up and being denuded of their flowers will not bring forth fresh ones. The flutes and lutes and guitars furnished with strings will break all of a sudden; the drums and tambourins being struck with the hand will break without giving forth any sound.

The whole of this troubled town will be completely overcome with sleep. No longer will any person care for any dancing or singing or for any pleasures. The King himself with a deeply afflicted heart will give himself up to dark thoughts. Ah! misfortune to the race of Sakya! Cannot the great supernatural powers prevent its destruction!

Here is the continuation of the account in the Gathas which contain the real fact "while Gopa

and the prince were in the same bed, the prince at the hour of midnight saw this in a dream : The whole earth was shaken with the mountains and their peaks ; the trees were shaken by the wind and being broken and up-rooted were lying on the ground. The sun and the moon with the stars which are their ornaments both fell from the heavens on the earth. She saw that her hair had been cut down by her own hand and her diadem had fallen down. She saw that her hands and feet had been cut away and she was naked ; that her pearl necklaces and her jewels were broken ; that the four legs of her bed were broken and lying scattered on the floor. She saw that the well-ornamented handle of the King's umbrella was broken and all the ornaments had dropped and been scattered and swept away by the waters ; the ornaments of her husband, his dresses and his diadem were scattered in disorder under the bed.

She saw meteors coming out of the town plunged in darkness and in her dream the beautiful railings made of costly materials were broken, the garlands of pearls which were hung on them fell down and the great dream was agitated ; and then she saw that Meru, the King of mountains, was shaken to his foundations.

Such were the things that the daughter of the Sakyas saw in her dream and waking up after hearing

them she said to her husband : tell me, Lord, what will happen in consequence of such things having been dreamt. My memory is lost ; I do not see any more and my heart is full of grief.

After having heard these words, he who has the voice of the Kalabinka and whose voice is like the sound of the drum, whose accents are pleasant like those of Brahma spoke thus to Gopa: be content for there is no fault there. It is those beings who at another time have practised good works, that see there dreams. What other person afflicted with so many sorrows has dreamt of such things ? Since you have seen in your dream that the earth was vigorously shaken and the mountains with their peaks had fallen down in the earth the Gods, the Rakshashas and the Bhutas will all render their homage unto you.

Since you have seen the trees uprooted and your hair cut away by your own right hand, after having done away with natural corruption you will unravel the mysteries of the composite things of nature.

Since you have seen in your dream that the sun and the moon have fallen down, as well as the stars and the planets, very soon, Gopa, after having conquered the enemies, born of natural corruption, you will be praised and honcured in the world.

Since you have seen that your pearl necklace has been scattered, your body mangled and quite naked, very soon, Gopa, having abandoned the female body you will become a man.

Since you have seen the bed with its legs broken and also the handle of the parasol, ornamented with precious things broken, very soon, Gopa, you will see me become the only parasol in the three worlds, after having passed through the four currents of life.

Since you have seen hundreds of millions of lights come out of the town plunged in darkness, very soon, Gopa, I shall make the light of wisdom shine in the whole world blinded by ignorance and trouble of the spirit.

Since you have seen the pearl necklace as also the precious gold woof broken, Gopa, knowledge will unveil the mysteries of composite things of nature, after having cut away the net work of natural corruption.

Since, Gopa, you have always honoured me and treated me with great respect there is neither any bad path nor sorrow for you; soon you will enjoy yourself and be filled with very great joy.

Formerly alms used to be given with pleasure, good conduct practised and patience always observed

by me. That is why those who will have faith in me will all be filled with pleasure and joy.

In some ten million Kulpas in the world of transmigration the path of intelligence has been well purified by me. That is why for every one who will have faith in me the three bad paths shall be closed.

Be happy and cultivate a gay disposition, be joyous and cheerful. Soon you will obtain joy and contentment. Sleep Gopa, the presage, are auspicious for you.

He who has the lustre of good works and has for matrix a noble splendour seen in his dream these precursory signs which appear at the time when the best of men who have previously accumulated good works leave their family.

Such a person sees large hands and feet playing in water with the four great oceans ; the whole earth becomes a well-adorned bed and Meon, the best of mountains, becomes a pillow for his head.

He then sees in his dream a living light spreading its rays over the world, its profound darkness penetrated and a parasol coming out of the world and illuminating the three worlds. By contact with this light the sufferings of evil are soothed.

Four black and white animals lick his feet. Birds of four colours after having come become of one colour. In climbing up a mountain of filth of the most repulsive kind he goes along unsullied.

He also sees in his dream several hundred millions of living beings filling with water a river along which they are carried. And he becoming the ship, after having crossed one-half, takes the others across and sets them down on excellent ground where there is neither fear nor sorrow.

He also sees quite a number of languishing beings stricken with diseases and deprived of the brightness of beauty and with enfeebled strength; and having become a physician gives plentifully of medicinal herbs and delivers from sickness millions of beings stricken with various diseases. Seated on a side of Mount Meon which serves him as a throne, he sees the disciples and the gods who with joined hands bow before him. He sees his victory in the midst of the fight and the gods in heaven give out shouts of joy, such are the things which Bodhisattva has seen in his dream on account of his pious and meritorious vows.

When the wise and courageous Bodhisattva left, the whole town of Kapilavastu was awakened. Every one thought: the young prince has taken to rest; and being happy they spoke to one another.

Gopa as well as the whole apartment of women being awakened look at the bed and not seeing Bodhisattwa in the apartment of the prince of men cry out: Oh! We have been deceived! Where is the Bodhisattwa gone to?

The King having heard this noise throws himself on the ground at the same time crying out: Oh! My only son! Besprinkled with water from ewers he came to himself under the care of hundreds of Sakyas.

Gopa falling from her bed on the floor tears her hair and scatters her ornaments. Alas! I had been told about this before by the guide of men! But the separation from all that is dear to me has come very soon! The most beautiful of all with faultless and well-proportioned limbs; brilliant, perfectly pure, dear to all creatures, winning every body's heart, fortunate and happy and worthy of being honoured in heaven and earth! Oh, where are you gone after having run away from my bed?

I shall not drink any pleasant drinks nor eat any savoury dishes, I shall sleep on the ground and wear as my crown the matted and tangled locks of ascetics, I shall give up the habit of bathing and practise the habits of penitents so long as I do not see Bodhisattwa full of good qualities!

All the gardens are without flowers and fruits; the pure garlands, now dark and faded seem to be covered with dust. This house is no longer bright, it has been like a desert since its abandonment by the best and the greatest of men.

O melodious sounds of instruments and the sweetest voices, O apartment of females with blinds of gold trellises and filled with a profusion of ornaments, I shall no longer even look at you since I am deprived of him who is full of good qualities.

The sister of Bodhisattwa's mother who was seized with great sorrow and grief consoles Gopa saying: "Do not cry, O daughter of the Sakyas. Formerly it was told by the greatest of men. 'I shall so act in the world that people will be delivered from old age and death.'"

And the great Rishi who has practised a thousand virtues had arrived at the distance of 6 Jojans in the middle of the night. He had given to Chandaka the best of horses and the ornaments saying: Take them and go back to the town of Kapila.

To my father and to my mother repeat these words of mine: "The young prince has left, do not grieve any more. He has said that he will return when he has attained the supreme intelligence; and after having heard the law your spirits will be soothed."

Chandaka also said in tears to the guide of men I have neither strength nor courage. If the relatives of the best of men being gathered together strike me saying : Where has the Bodhisattwa who is full of good qualities been taken ?

Bodhisattwa replied: Do not fear anything, Chandaka. Being joyous they will look upon you as a precepter. They will behave with you with the same benevolence as with me.

Chandaka having taken the best of the horses and the ornaments had arrived at the garden of the best and the greatest of men. The guard was startled with joy and told the Sakyas the happy news : "The young prince with the best of horses and Chandaka has arrived at the garden, you must not weep for him any longer." The King having heard it was beside himself with joy and came out surrounded by a number of Sakyas.

Gopa who knew the resolute spirit of Bodhisttwa did not rejoice and put no faith in these words. It is impossible that the young prince having once gone should return here.

The King having seen the excellent horse and Chandaka gave out a loud cry and fell on the ground stretched at his full length. Oh ! my son, so clever

at singing and playing musical instruments, where are you gone after abandoning all your royalty?

Chandaka, speak to me frankly here. What is Bodhisattwa's plan and where is he gone? Who has been his guide? Who opened the doors? How has he been honoured by the Gods?

Chandaka said: Listen to me, lord of Kings. At midnight in the town when young and old alike were enjoying profound sleep Bodhisattwa said to me in a gentle voice: Chandaka, quietly give me the King of horses.

And I tried to wake up the men and the women. But they were sleeping so soundly that they did not hear my voice.

With tears in my eyes I gave him the King of horses saying: Go now wherever you please.

Chandaka continued his account in a fantastic style; we must not think that in speaking thus he made fabrications of his own. His imagination under the influence of night showed him all that was really taking place and that as a matter of fact the prince was leaving his palace; we should remember also that the Aryans looked upon Kings as representatives of divine will and power and that according to their belief they figured in everything as emblems of powerful divinities.

The doors provided with machines were opened by Sakra; the four guardians of the world hold each one foot of the horse. The hero having mounted, the vault which composes the 3 thousand (worlds) was shaken. In the immense space of heaven he advanced.

A great light burst forth destroying darkness and obscurity. Flowers fell and hundreds of melodious instruments resounded; the gods as well as the Apsaras praised him. He advanced across the heavens surrounded by the gods.

In the meantime Chandaka having taken the best of horses and the ornaments had arrived with tears in his eyes at the apartment of the females.

Gopa seeing Chandaka and the best of horses fainted and fell on the ground stretched at full length.

The whole number of women eagerly try to restore her and taking some water bathes the daughter of the Sakyas with it saying: in fact she is going to die, being overwhelmed with grief, if the separation of the two beings who are so fond of each other has taken place.

With a great effort the disconsolate daughter of the Sakyas throws herself on the neck of the King

of horses and recalling to her mind the amorous games of former times gives expression to her grief in various ways

O you who were my joy! O my husband, the premier man with a face spotless as the moon! O my husband, beautiful of the beautifuls, gifted with excellent signs and endowed with a brilliance without spot!

O my husband with faultless limbs, well-born, who was so well brought up and who is without his equal! O my husband, gifted with eminent qualities, honoured by gods and men and supremely compassionate!

O my husband, gifted with strength, possessing the vigour of Narayana, conqueror of his enemies! O my husband with a very sweet voice which resounds like the song of the Kalabinka and who has the sweet voice of Brahma!

O my husband with infinite glory, who has risen by virtue of his hundred meritorious works; possessor of spotless virtues!

O my husband, well-born in the garden of Loumbini which resounds with the buzzing of bees! O my husband with a glorious name, honoured in heaven and on earth; tree of knowledge and spotless virtues!

O my husband with the sweet savour, with lips red like the fruit of the Bimba, with eyes long like the leaves of the lotus, with the skin of the colour of gold! O my husband with teeth, pure and well-set and white as heifer's milk and the morning snow! O my husband with a beautiful nose, with beautiful eye-brows in the middle of which is the sign Onrua without a spot! O my husband with well-rounded shoulders, with an arched belly, with legs like those of the gazelle and with a rounded stature! O my husband with thighs like the trunk of an elephant, with pure hands and feet and with beautiful nails red as copper.

O you who were to me like the concord of voices and instruments, performed with the odour cf the choicest flowers!

You who were the most beautiful of all the beautiful seasons, you who were dear to me as the perfume of flowers and who was the joy of the female apartments.

Ah Kantaka, steed of a noble race, companion of my husband, where have you taken him? Ah pitiless Chandaka, you did not call me at the time when the best of men left.

He who comes to other peoples' aid has gone away from here! Why did you not, under these

circumstances, say one word even! To-day he has stolen away from this excellent town, he who is the compassionate guide of men.

How did he who comes to help people leave? Which way did he go out of this place, out of the royal palace? Whatever the country he may have gone to, a goddess of the woods and of the groves will be his lucky companion.

Chandaka, I who am now under a cruel affliction, had been shown a treasure; ravisher of my eyes, give me back the sight of my treasure.

Chandaka, parents should always be praised and honoured by all children.

If he has left after abandoning them, then for a stronger reason he abandons the pleasure of living with a woman! Ah, a curse on the separation from those one loves! It is like the show in a dance which is characterised by instability.

Being caught by their thoughts, the ignorant in consequence of their bad thoughts are subjected to birth and transmigration. This was formerly said by him: For him who is a created being subject to old age and death there are no friends.

May his hope be fulfilled! May he attain the highest of all intelligences! Then having come Budha near the best of trees, and possessing knowledge freed from all passion, may he return here to the best of towns.

Chandaka with a sorely-afflicted heart heard these words of Gopa and then made this reply with a tearful countenance.

Gopa, listen to what I say. At the hour of midnight when all the women were fast asleep he who has elevated himself by means of hundreds of meritorious acts said to me in private:

Give me Kantaka! Having heard these words I looked at you and found you sleeping on your bed and cried aloud:

Get up Gopa, here is your dearly-beloved one away. A god stifled this cry and not a woman woke up.

I brought with tears in my eyes the King of horses decked with all his ornaments. Kantaka came up with a terrible splendour. The sound of his paces resounded as far as one Krosa though no body in the excellent town heard it.

Being thrown into a slumber by the divinities and covered over with gold, silver and precious stones, the earth, when rigorously struck with the Kantaka's feet, gave forth a sweet and solemn terrible sound.

But no man heard it. It was then the Ponshiya asterisks: the moon and the stars were shining in the sky and in the heavens were millions of gods with joined hands.

And accompanied by Jakshas and Rakshas and they bowed soon their heads and respectfully saluted

him. The four guardians of the world who were great magicians held Kantaka's feet with their hands pure and spotless as filaments of the lotus.

He who has risen by the effulgence of his virtues mounted the horse which was like the flower of the red lotus and the Varchika. The earth was rigorously shaken in six different ways, the field of Buddha were illuminated with a pure light. Sakra the master of the gods, the husband of Sachi himself opens the gates at that moment. Preceded by a hundred million gods he went forward being adored by the immortals and the Nagas.

As soon as it was known that Kantaka was running away carrying the guide of the world across the heavens, the gods and the Danavas with the companions of Indra who carry the horse of Sugata which was advancing, and the Apsaras in benedictory song celebrated the qualities of the Bodhisattwa; they imparted strength to Kantaka and made audible their sweet voice which was so captivating.

Kantaka, bring here the guide of the world, quick, quick! Do not have any uneasiness in your mind. There is nothing for you to be afraid of; since you are carrying the guide of the world, there will be no obstacle or danger in your way.

Every one of the gods rejoiced.

" It is I who carry the guide of the world. And on all sides there was not a space of ground which was not trampled on by millions of gods. See Kantaka, in the midst of heaven stretches this path, diversely decorated, embellished with many precious attars and scented with perfumes of the sweetest divine essences.

Good Gopa, do not cry any longer. Be content and rejoice greatly.

You will soon see the best of men preceded by the gods and in possession of the Enlightenment People who have done good works, O Gopa, do not belong to the class of those who have to cry. Since he has risen by the effulgence of a hundred meritorious acts you must rejoice on his account. You should not weep for him.

O Gopa, the pomp displayed, when the prince honoured of men and gods went out, cannot be adequately described even if one were to go on speaking for seven days.

For you the greatest benefit, incomprehensible to thought, has been that you have served him who has brought relief to the world. What the best of men is, so shall you be also ! "



What I have represented on a large canvas is the moment at which Sakya Muni quits his wife and his palace, during a night of the full moon as had been predicted of him by the prophets.

The force of inspiration displayed everything to my imagination as if I was myself in the palace; I assisted that solemn night and I saw Buddha in all his surroundings. On a peaceful summer night Siddartha was awakened by the rays of the moon which came in to his room. Looking out of the window he saw it was one of those night, of the full moon, when, as the prophets used to say he would abandon his kingdom. Being prepared before hand by all his meditations and his resolution to leave his kingdom, to this moment of the separation he got up looking his wife. Gopa was sleeping very camly......The idea of the greatness of his mission relieved him all the sorrow of the separation. Siddartha removed the curtain, which divided the two chambers and looking his wife with a long look of adieu and clouded by a shade of sorrow he passed slowly into the hall, where were sleeping the young girls of the Court and left his palace. It is natural that he abandoned his kingdom at the full moon night when the calm reigned in palace. Thus no one could stop him and this night clear and solemn replied well to the desposition of his mind.

His way was well lighted by the natural light which permitted him to go freely and to throw a last look to all that he was abandoning.

# CHAPTER IV.

After leaving his royalty, Siddhartha under the name of Gautama assumed the life of a religious mendicant and according to the custom of Bikshus wrapped his body with a yellow mantle. Going farther and farther from his country, he arrived in the kingdom of Magadha, where reigned the king Bimbisara. Wishing to meditate upon the problems of life that he had conceived, he went to the Mount Pandava which he chose for his abode, thus leading a life isolated from world. One day taking the begging bowl he entered the town of Rajgriha in a humble spirit for alms (Lalita Vistara, chapter called the visit of Bimbisara). Crowds of men and women look at him who is like pure gold formed of pure elements and adorned with thirty-two sings and there is no one among them whose desire for seeing him is satiated.

After having purified the streets and covered them with precious cloths and grains, the crowd followed him. What a being is this, such as nobody has seen before and whose splendour has illumined the whole town.

Thousands of women left their houses empty, climbed the house tops and thronged the doors, windows and streets with the sole desire of looking at the greatest of men. There was no sale or purchase no drinking of intoxicating liquors, no merry-making in the houses or streets as all were occupied in looking at the greatest of men.

A man went in haste to the palace and joyfully told the king : Sire, the greatest good fortune has befallen you. Brahma himself has come into the town to ask for alms.

Some said "He is Sakra—the king of gods," some said "He is Suyama, the son of a god or else he is the god Santushita in disguise." Others said "he is one of the gods Sunirmitas."

Others again said "He is Chandra or Sourya or else Bayu, Bali or Vematchitri." Some others at last said "This is he who lives upon the Pandava, the King of Mountains."

The King filled with joy at this discourse stood at a small oval window and looked upon this being of beings the Bodhisattva shining in his splendour as pure gold.

The King Bimbisara, giving something for alms, told the man who had brought the news :—

"Observe well where he goes." The latter having watched Buddha and seeing that he went to the best of mountains told the King "Sire he has gone on the slope of the hill."

When the night had passed the King Bimbisara surrounded by a great crowd went to the foot of the Pandava, the king of mountains and saw it shining brightly with light. Having descended from his chariot, he went on foot and filled with the most profound respect, he beheld the Bodhisattva. Having spread some bunches of grass he sat firm as the Mount Meru, the Lord of men.

The King, after saluting his feet with head, conversed with him on various subjects and then said "I give you

the half of my kingdom, enjoy here the objects of desire and do not go away to wander."

The Bodhisattva replied in a sweet voice "Lord of the earth, live a long time! As to myself, I have become indifferent after having abandoned a desirable kingdom and have embraced the religious life in quest of peace.

In possession of the flower of the youth and shining by the charming colour of your body you are full of ardour. Accept abundant riches and a reunion of women, stay here in my kingdom and enjoy the objects of desire.

"I feel the greatest joy at having seen you," said also the King of Magadha to Bodhisattva. "Be then my companion I shall give you a flourishing kingdom. Enjoy the objects of desire.

Do not dwell in a deserted forest nor rest on earth covered with grass. When thy body is in the most blooming flower of youth, dwell here in my kingdom and enjoy the objects of desire.

The Bodhisattva, compassionate and helpful replied in a sweet voice in these benevolent words and straight forwardly. Protector of the earth, let a blessing be always on thee. As to me, I am no longer solicitous about the objects of desire.

The desires like poisons bring sin without end. The Pretas, the beings precipitated to the hells and the beings who are in the state of beasts are despised by the sages, because the desires are unworthy of esteem.

They have been abandoned by me as a lump of dead phlegm.

The desires fall as fruits from the tree; they fleet as the rain-clouds in the sky; changeful and inconstant as the wind, they are the deceivers and destroyers of all that is good.

Those who have not obtained the object of their desires are burnt; even those who have got them are not happy. Unless one can master them as soon as they are formed, the violent desires produce a great sorrow. O, protector of the earth, if a single man could have satisfied all his desires, be they human or divine or even praiseworthy, still he would not have obtained a complete satisfaction from all that.

But those, O protector of the earth, who are calm and prudent who have their thoughts filled with spotless and venerable laws and who are satisfied in as much as they are taught by wisdom—these are the persons who are satiated and have no longer any satisfaction in the objects of desire.

For those O, protector of the earth, who fondly cherish their desires, there is no end to what is previously composed. As the man who drinks salt water increases his thirst, it is the same with him who fondles his desires.

And also, O protector of the earth, look upon this body—instable, without essence and a machine of grief, dropping always by nine impure gates—O, master of men, there is no longer any impulse of desire in me. Having abandoned a good many objects of desire as well as thousands of women of handsome appearance, having tasted the things of this world I am going farther from them to obtain the supreme intelligence, the greatest bliss.

The King said "which is the country from which you come? Where were you born? Who is thy father? Who is thy mother? Are you Kshatriya, Brahman or King? Speak, O divine, for whom the wisdom is not a burden. The Bodhisattva said "O protector of the earth, you have heard of the town of Kapil of the Sakyas, the richest and most flourishing of all. The name of my father is Souddhodana. It is there that I became a religious man and I am wandering with the desire to obtain the qualities.

The King said "Happiness is thine! To see you is a happy sight—whatever thy birth, we are the disciples of your father. Be therefore kind to me, I invite you with heartiness—you who are delivered from the sway of passion. When you shall obtain the knowledge, let a portion of it be for me, O master.

It is even now the greatest good fortune to me that you dwell in my kingdom, though all by yourself. Having again saluted the feet of Bodhisattva and turned round him three times with the right side presented to him, the King surrounded by his people re-entered Rajagriha.

After having entered the town of Magadha the protector of the world lived there as long as he wished and finishing the work of gods and men he, who had a pacified mind, went away to the banks of the Neranjana.

Years passed but Gautama did not find the means to arrive at the realisation of his vows, namely, the deliverance of the people from their numerous sufferings. Lead-

ing the life of a religious mendicant and a hermit, he approached the religious men of various sects and spoke to them. He became acquainted with the sect of ascetics who inculcated various mortifications of the body.

Gautama saw how the ascetics practised mortification of their body in the hope of thus securing a victory over their soul, but that did not bring any consolation to him. On the contrary the mortifications of the ascetics produced on him a sad impression. He found it vain—producing no good in the world. He felt himself very weak on account of the fatiguing journey, want of good nourishment and unsatisfied mind. He had even an idea that he would perhaps soon die and disappear without accomplishing what he desired ardently—without giving the people the deliverance from their numerous sufferings—without giving them happiness and consolation. Gautama resolved to restore his strength and to take healthy nourishment. Having fortified his body and received a new store of energy, he retired into a solitary place to concentrate his ideas and to arrive at an energetic, active and happy final decision. He reflected upon the pleasures that are desired so earnestly by men but which are nevertheless so fleeting and deceptive, upon the numerous sufferings which afflict humanity. Gautama arrived at the conclusion that in order to avoid this lot of suffering ignorance must be removed, humanity must be illuminated by the light of knowledge and that the dark atmosphere of arrogance hypocrisy and ignorance must be pierced by the rays of wisdom and humanity must be directed to the path of peace, sweetness, sanity and intelligence.

Buddhist works of a legendary character describe how in this desert place called Buddha Gaya, he was tempted by the demons, but he came out conqueror from these struggles. The demonical forces displayed their strength to turn him from the path of truth; they agitated the atmosphere by a storm to disturb him; they tried to inspire doubt in him by speaking of the uselessness of his inquiry and displaying before him the grandeur of the royal power. But seeing him always calm and meditative, they took the form of beautiful women in order to seduce him and to trouble and darken his intelligence.

Lalita Vistara says that the most attractive of the women sent by the demon bringing with them desire and its satisfaction, came quickly and displayed all their charms. They danced like the young and flexible trunks of trees agitated by the wind with all their leaves and tried to seduce the son of the King who was seated near the tree of knowledge.

"Now has come the most beautiful and the most charming season of the year viz, spring-time, which brings joy to the hearts of men and women and which destroys gloom and dust; when the song of Kokilas, swans and peacocks is heard, when every tree is full of birds. The time for testing the joys of desire has come.

He who during a thousand Kalpas has delighted in good conduct, practising vows and austerities, and has remained unshaken like the King of mountains, with a body resembling the rising sun; with a voice like that of clouds in a storm, with a pleasant speech and the voice of a lion, he, who comes to the aid of creatures has pronounced a speech full of sense.

"Desires, quarrels, enmities fits of passion, producing the fear of battles are entertained by the ignorant and always avoided by the wise. The time has come when Amrita is obtained by the Sugatas.

To-day he will be, after having conquered the demon, an Arhat gifted with six different kinds of strength. The women while showing their magic said: Listen you whose face is like the lotus, you will be the king, the greatest lord and the powerful master of the earth.

When the company of very beautiful women was sounding a thousand instruments they said "What are you doing with the garb of a Muni? Leave that; enjoy pleasure."

Bodhisattwa said:

Yes, I shall be king and honoured in the three worlds, in heaven and on earth. Powerful master gifted with ten forces, walking with the wheel of law, saluted everywhere and always by millions of those who are or who are not my disciples, I shall rejoice with the joy of the law; me spirit does not delight in sensuous objects.

The daughters of the demon said:

So long as youth is not gone and you are in the primy of your life; so long as disease and old age cannot touch you; so long as you possess beauty and youth and we are your friends, taste the joys of desire with a smiling face.

Bodhisattwa said:

Since to-day has been obtained the best quietude of all, which is imperishable, since the griefs of inquietude

have been left in the town of the Gods and the Asuras since old age, disease and death who are enemies do not trouble me, I shall make known the excellent way which leads to the city exempt from fear.

The women said :

In the abode of the gods, surrounded by Apsaras how the master of the Tridasus, in the condition of a Jama, a Suyamo, a Santushita and praised by the best of immortals and in the town of Mara, having given in to the power of women taste the joys of desire by playing with us and by giving us great pleasure also !

Bodhisattwa said :

Desires are inconstant like the dew-drop on a blade of grass, similar to autumn-clouds ; like the anger of a daughter of the Nagas they engender great fear. Sakra and the King of the Suyamas and the Tushitas have fallen under the power of Namuchi. Who then is satisfied in such a state full of grief and which is not desired by honourable people.

They said :

See these flowery trees, the most beautiful among all, with their young branches on which sing Kokilas and Jivanjibukas and hum the bees. On the ground on which there is a beautiful green turf, soft and thick in the wood frequented by multitudes of Kinnaras give yourself up to pleasure with beautiful young girls.

Bodhisattwa said :

It is by virtue of the season that these young branches are blooming with flowers and the bees hungry and thirsty have approached the flowers. When the sun will have dried up the things born on the soil of the earth, Amyta tasted by preceding Jinas will certainly be here through me.

The daughters of the demon said :

Then do look at them you whose face is like the moon, look at them who have a face like the lotus ; their voice is sweet and go to the heart, their teeth are white like silver and snow ; their equals it is difficult to find even in the abode of the gods. Where could you obtain them in the abode of men, those who are, without ceasing, the objects of the desire of the premier gods ?

Bodhisattwa said :

I see the body, unclean and impure, full of worms, combustible, subject to decay, fragile and enveloped with grief ; I shall obtain the imperishable dignity which is revered by wise people, produces supreme happiness in the movable and immovable world.

After having shown the 64 magics of desire they with their belts and ankle-rings resound. Being intoxicated and with their robes in disorder they send with a smiling face " What fault have they done that you disdain them ? "

Bodhisattwa said*:

In all creatures there is sin; he knows it who has shaken the passion. Desires are like swords and darts and pikes; similar to a razor smeared with honey; like the serpent's head and a power of fire; they are well-known to me as such. I give up the society of women whose quality is to ensnare.

These women with their hundred thousand feminine manœuvres could not seduce the king of the Sugatas who has the gait of a young elephant. Being full of shame and falling at his feet on the very spot, and with joy and sweetness they praised him who comes to the aid of the world.

You who resemble the spotless chalice of the lotus and whose face is like the autumnal moon, who equal in brightness the flame of the offering of clarified butter, who are like the mountain of gold, may your designs be fulfilled!

These women after having in various ways, praised him who is like Karnikara and Champaka and with their right side turned towards him having thrice gone round him who is immovable like a mountain and having returned and saluted with their heads the feet of their father said these words to him: There does not exist, O father, very fear or anger in the preceptor of the immortals and of men.

He looks with a smiling face, with an eye like the petal of the lotus. He does not look upon creatures either lovingly or with knitted brows.

Meru would be shaken, the sea would get dried up the sun and the moon would fall down and he who sees the sins of the three worlds would not fall into the power of women."

Later on Gautama related that on that night when he comprehended the truth, i. e. to say, the path which leads to deliverance, it seemed to him that demons wanted to turn him from this path of truth. All that seems natural to me; his imagination must have presented before his eyes all sorts of fantoms under the influence of the solitude in the forest where he was seated under a spreading tree, during one night, at first threatering then calm and solemn; under the influence also of his reflection on life, on transient and deceptive pleasures and on the existence of numerous sufferings. Gautama felt a movement round about him and he thought he saw living figures; it was the branches of trees gently shaken by puffs of wind, which in the pale light of the night with their wavering shadows and lengthening upon the turf actually looked like fantoms.

When the semi-darkness of night was completely gone and with it disappeared all those visions, Gautama being soon fully calmed considered all that he had seen and felt as something produced by illusion.

"After having seen the army of the demon frightfully transformed (Lalita Vistara, Chapter XXI,) the pure being considered it as a product of his illusion. There is no such thing as a demon, an army, a world or himself. Like the image of the moon in the water travels the reunion of the three worlds. Not an eye, not a man, not a woman nor himself either; the ear, the nose and the tongue as well as the bodies are empty within and empty

without; these things come into being by leaning on one another, without a creator and without a being who has the spirit of creation in him.

Gautama never spoke of a god as the creator of the world; he used to say that the world has had no beginning: "Substances come into being by leaning on one another, without a creator and without a being who has the spirit of creation in him."

As the result of all these previous meditations this is what Gautama conceived and resolved to transmit to people, giving himself the name of Tathagata which signifies one who accomplishes what has been previously prepared by his predecessors. He made up his mind to preach against religious fanaticism which served as the basis of ignorance the source of all kinds of sufferings.

What is the cause of grief to the soul? He used to say that the cause is the taking of a body. And if one asks: Whence comes this taking of a body? From acts done in a previous existence. And where do the acts come from? The acts come from passion. And if one asks: Where does the passion come from? From pride. And where does pride come from? From want of judgment which arises from ignorance. Every evil coming from ignorance, the only remedy is knowledge. It is necessary to gather strength for the inward work of the soul in the path of kindness and truth and that is the way to deliver ourself from sufferings and to bring joy to ourself and to others. He denied the transmigration of souls; according to him the body and the soul cease to exist after

death, but the person does not disappear; it leaves behind it the good or bad actions, the sum total of merits and demerits from which new beings take birth. Though the body is destroyed, the person lives in the memory of its successors who have know it personally or who knew its ideas. Thus its ideas and sentiments continue to animate other bodies and to direct them in their actions. The death of the body or the destruction of the outward envelope does not matter, its inward world continues to exist; it is thus that he found deliverance from death. Full of enthusiasm he resolved to preach energetically peace, fraternity, equality and mutual aid so that people imbued with his doctrines might work in the good path of intelligence and health and joy and transmit his doctrines to posterity.

And the Exalted One wandering from place to place, came to Benares, *to the deer-park Isipatana, where the five ascetics dwelt. Then the five ascetics saw the Exalted One approaching from a distance; when they saw him, they said to one another: Friends yonder comes the ascetic Gotama, the released and greedy fellow who lives in self-indulgence. If he has not been able, by the mortifications of the body hard to practise to attain superhuman perfection, the full supremacy of the knowledge and contemplation of sacred things, still more so now when he eat abundant food and has the costum to eat the well prepared food; he is really released and greedy fellow. We shall not go up to him, not rise up before him, not take his alms bowl and his cloak from him; we shall not give him a seat not a drink, not food, not footstool, but we shall tell: except

* Lalita Vistara Chapter XXXI.

this seats there are no other; Ayushmat there are only this seats if you like, you can sit down. But the nearer and nearer the Tathagata came to place where were the five of the high caste, they were seating more and more uncomfortably on their seats. Thus, for example: when a bird entering in cage and being burned by fire, which was placed under the cage desired to fly away quickly by cause of the fire which brought him pain. Thus nearer and nearer Tathagata came to the five Richis, they were more and more uncomfortably on their seats and desired to rise up. What was the reason, because there was no a being among the multitude of beings, who seeing the Tathagata could to not rise up before him. Thus nearer and nearer the Tathagata came to the five of high caste, they were more and more unable to support the splendour of the Majesty of Tathagata they agitated on their seats, all breaking their resolution went before him; one took from the Exalted One his alms-bowl and cloak; another brought him a seat, a third gave him water to wash his feet and a footstool. You are wel-come, Ayushmat Gautama. We welcome you, sit down, Ayushmat Gautama, this seat is prepared for you. The Exalted One sat down on the seat which was set for him; when he had sat down, the Exalted One washed his feet.

Now they addressed the Exalted One by his name and called him (Friend.) When they addressed him thus, the Exalted One said to the five ascetics: "Ye monks, address not the Perfect One * by his name and call him not

* The word which we translate "The Perfect one, Tathagata" is that which most probably, Buddha was wont to use when he was speaking of himself.

"Friend." The Perfect One, O monks, is the holy, supreme Buddha. Open ye your ears, O monks; the deliverance from death is found: I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which noble youths leave their homes and go into homelessness, the highest end of religious effort; ye shall even in this present life apprehend the truth itself and see face to face.

When he spoke thus, the five ascetics said to the Exalted One: "If thou hast not been able, friend Gotama by that course, by those mortifications of the body, to attain superhuman perfection, the full supremacy of the knowledge and contemplation of sacred things, how wilt thou now, when thou livest in self-indulgence, when thou hast given up thy effort, and returned to self-indulgence, attain superhuman perfection, the full supremacy of the knowledge and contemplation of sacred things?"

When they said this, the Exalted One spoke to the five ascetics: "O monks, the Perfect One lives not in self, indulgence; he has not given up his effort and returned to self-indulgence. The Perfect One, O monks, is the holy, supreme Buddha. Open ye your ears, ye monks; the deliverance from death is found; I teach you, I preach the Law. If ye walk according to my teaching, ye shall be partakers in a short time of that for which noble youths leave their homes and go into homelessness, the highest end of religious effort; ye shall even in the present life apprehend the truth itself and see face to face.

(They repeat the same dialogue a second and a third time.)..................

When they said this, the Exalted One spoke to the five ascetics: "Tell me, ye monks, have I ever before addressed you in these terms?"

"Sire, thou has not." The Perfect One, O monks, is the holy, highest Buddha. Open ye your ears, ye monks, the deliverance from death is found, etc.

Then the five ascetics hearkened once more to the Exalted One. They opened their ears and directed their thoughts to knowledge.

Then the Exalted One spoke to the five ascetics, saying: There are two extremes, O monks, from which he who leads a religious life must abstain. What are those two extremes? One is a life of pleasure, devoted to desire and enjoyment; that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification; it is gloomy, unworthy, unreal. The Perfect One, O monks, is removed from both these extremes and has discovered the way which lies between them, the middle way which enlightens the eyes, enlightens the mind, which leads to rest, to knowledge, to enlightenment, and to Nirvana. And what, O monks, is this middle way, which the Perfect One has discovered, which enlightens the eye and enlightens the spirit which leads to rest, to knowledge, to enlightenment, to Nirvana? It is this sacred, eight-fold path, as it is called: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought and Right Self-concentration.

This monks, is the middle way, which the Perfect One has discovered, which enlightens the eye and enlightens

the spirit, which leads to rest, to knowledge, to enlightenment, to Nirvana.

This, O monks, is the sacred truth of suffering: Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the unloved is suffering to be separated from the loved is suffering, not to obtain what one desires is suffering, in short the five-fold clinging, to the earthly, is suffering.

This, O monks, is the sacred truth of the origin of suffering, it is the thirst for being, which leads from birth to birth, together with lust and desire, which finds its pleasures here and there; the thirst for pleasures, the thirst for being, the thirst for power.

This, O monks, is the sacred truth of the extinction of suffering; the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room.

This, O monks, is the sacred truth of the path which leads to the extinction of suffering; it is this sacred eightfold path, to wit: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-Concentration. This is the sacred truth of suffering; thus my eye, "O monks, was opened to these conceptions, which no one had comprehended before, and my judgement, cognition, intention and vision were opened." It is necessary to understand this sacred truth of suffering.

I have comprehended this sacred truth of suffering. "Thus, O monks, my eye was opened to these conceptions,

which no one had comprehended before, and my judgment, cognition, intuition and vision were opened."

Thus spoke Tathagata and the five Rishis being fully imbued with his doctrines became his disciples. A little while after this, Gautama preached his doctrines before a large number of people, at Isipatana. He was there called Buddha which means supreme intelligence. He proclaimed peace, fraternity, mercifulness and equality. "Not to kill" was his first commandment, then not to steal, not to live in sin, not to tell a lie, not to get intoxicated. His kindness extended to all creatures, he spoke of mutual help and took equal interest in the welfare of all classes saying that every man has the right to live and be well treated. Gautama also said that every one should guide himself in all circumstances of life according to the sentiment of kindness; every one has the consciousness of right and wrong.—Do not do to others what you would not have them do to you and life will be very pleasant when enmities will have disappeared from amongst men. Whoever guides himself according to the sentiment of kindness in all circumstances of his life will receive pleasure and delight, get admittance into Nirvana, the abode of silence and calm, beyond the limits of an ordinary existence. This state of the soul can be well understood especially by savants and artists when they are transported by enthusiasm into more elevated spheres and when they comprehend the whole universe with a broad and intelligent and artistic regard.

After leaving Benares Buddha directed his steps towards the kingdom of Magadha and went to rejoin the

king Bimbasara; he announced his doctrines to the king and his people. The king made Buddha a gift of a large park of Bamboo groves with all necessary arrangements for Buddha and his disciples to make long stays. Bimbasara had an inscription engraved in a slab of stone and placed it in the park: The way which leads to the suppression of sufferings was pointed out to us by Tathagata.

Buddha's kindness extended even to animals, he stopped the bloody sacrifices saying that it is a great sin to kill an innocent animal and to sacrifice it with the idea of obtaining the pardon of our faults. Everyone said he, will be punished for the wrong done by him and when a man has sinned he shall suffer, sooner or later, the consequence of his guilt. He also said "what good are the baths by virtue of which Brahmans, while shivering with cold, think they are washing away the sins of their evil deeds? Then all frogs and turtles must necessarile go to heaven as also the water snakes and dolphins and all aquatic animals. What is necessary is to avoid doing the actions per which the Brahmans seek purification in baths and then not to be so foolish as to expose one's body to cold. Do not fell trees, do not mow the grass on any meadow, for sacrifices, do not immolate either sheep or bulls, do not destroy the life of any animated being; may they find a cool meadow to graze upon, a cool water to drink; do not kill any animal or bird for the sake of its flesh, because they are very useful to you by giving you eggs, wool and milk; they help you in your labour, manure your land and they carry your burdens from place to place. Probably Gautama said that the flesh of animals was not a very healthy food for the human organism,

several other foods forming a good substitute for meat, by reason of their ingredients, impart more freshness and strength to the organism and are conducive to a long life and that in the hot weather the use of meat becomes even dangerous.

Buddha was an excellent naturalist; he knew well man and all nature in general; he was also a great psychologist and physiologist, the tradition about Buddha is preserved viz that he used to cure maladies; it is true. Buddha who knew, that the principal doctor of man is his own organism imparted a certain amount of energy to the sick person by his presence by his sweet words. The organism receiving this new force energetically struggled against the element of sickuess. Being possessed of an observing mind and being acquainted with all kinds of medicinal herbs found in nature and relying upon the fact that the system often prescribes what is necessary and also being acquainted with all hygienic conditions he gave wise advice to sick persons, suggested remedies to them, how they should take proper care of themselves in that state and thus cured them. Buddha himself, as tradition says, enjoyed excellent health and excellent appetite living on milk, eggs, vegetables, rice and honey; he never took alcohol, which darkens the mind and renders the system more susceptible to diseases. The rival sects which approved of fasts and macerations of the flesh accused Buddha of a certain tendency towards the pleasures and amenities of life; this is what they used to say: "sleep on a soft bed at night, have a bumper meal in the morning, eat at noon, drink again at night; sleep with the mouth full of sweetmeat; then deliverance is within your grasp. This is what the son of the Sakyas

has thought!"

We have already seen that Buddha condemned fasts and macerations of the flesh, he found all that vain and unworthy; he used to say that the path of Deliverance is far removed from all that, just as it is from earthly pleasures. He said that there can be no satisfaction by this enjoyment of the qualities of desire for just as a man who drinks salt water has a greater craving for water so is it also with a man who tries to get satisfaction by giving in to his desires. The sages obtain contentment and satisfaction (because they are learned) by their wisdom.

He recommends his disciples to have inward harmony and even-balanced faculties. Your lives should be like a lute, whose strings are stretched neither too loose nor too tight and which thus gives out the right tone.

The established opinion that Buddha preached asceticism is not correct. If he had preached asceticism, if people had followed these ideas, the world would no longer exist and it would be useless to preach against wars, and this would be a great contradiction. We find confirmation of the fact, that Buddha preached peace, in the edicts of king Asoka who called Buddha the great benefactor of the entire world and said that it was under Buddha's influence that he put an end to war. In his edicts we also find confirmation that Buddha did not preach asceticism for king Asoka who was an enthusiastic adherent and propagator of Buddha's ideas had several wives and numerous children who were also propagators of his ideas.

One of Asoka's sons carried the laws of Buddha to

Ceylon. Certainly the wife was treated with great delicacy and respect as were also her children. Buddha himself had a son, Rahula, who is spoken of by king Asoka.

That the disciples of Sakya-muni became monks does not indicate that he preached asceticism; by becoming propagandists of his ideas they could not be sure of having families; because they went from one country to another preaching unity amongst the peoples, fraternity, peace equality, etc., looking upon people in general as their family, loving them and working for them all and they found health and happiness and tranquillity in doing those things. The majority of his disciples belonged to the class of fanatical Brahmans and was like Kshattrias whose only occupation was warfare, which tended towards mutual destruction, and this was how he transformed unwholesome elements into useful members of society. Gautama was in need of learned propagandist from the class of Brahmans and Kshattriyas, in order that they might have the just influence on these classes, on whom depended the destiny of the people, because power was centred in their hands. In order to have influence on learned people, to change their convictions, completely persuade them and direct them towards another faith it was necessary, that the preacher should be learned and also that he should have his mind enlightened by the presence of noble ideas and thought and that his life should be full of meditations and observations. The propagandist found an answer to all the questions put to him by his learned audience who felt the superiority of the preacher's mind and also the sublimity and this nobleness of his sentiments; through their esteem for him they allowed them-

selves to be persuaded, adopted his ideas and gave up their fanaticism, their prejudices and all their unwholesome ideas and customs. They consecrated their lives to the spreading of light and happiness amongst the multitudes.

Unlike Jesus Christ who was born of poor parents and whose disciples belonged to the common class of men Buddha came from a royal house of the Kshattriya class and converted into disciples men of the Brahman and Kshattriya classes and also rich merchants. Gautama who was the incarnation of mildness put himself in the place of the humblest, showing his love for all without any distinction, whether it was a Brahman a king or a chandala, almost without exception he had no disciples belonging to the working classes. This was because he did not want to avert their minds from their family or their peaceful occupations. Buddha found them very useful and ennobled by their work and always in close touch with and under the influence of nature and her solemn majestic beauty which calls forth noble ideas and sentiments. Their occupations obliging them to have a fixed domicile demanded the presence of their family into them. Gautama took great interest in their happiness and well being driving away from their ideas fanaticism and all sorts of prejudices which corrupt existence and strongly forbade the use of alcohol, the principal source of all mischiefs in as much as it blunt the faculties, evokes vicious instincts, induces idleness and often leads man to debauchery and all sorts of diseases and discontents and thus turns away artisans from their peaceful occupations and from a joyous and healthy life full of noble sentiments and elevated ideas. The ideas of Buddha were broader and

more luminous than those of Christ. Sakya Muni who propagated the endeavour after knowledge in which consists the chief happiness of mankind was above any religious fanaticism; he did not claim any divinity for himself, he was listened to by people, without that he had enough charm for, being a king he had renounced his palace, his kingdom and his family in order to meet privations and fatiques of all kinds, out of love for mankind and out of a desire to serve mankind. Christ's case was quite different; being a simple carpenter people would not have followed him if the tradition of a Messiah to come and looked forward to by people had not been fixed on him by being so pointed out to the multitudes. Full of love for mankind Christ sincerely believed that he was the promised Messiah and promulgated this nebulous doctrine which is not very applicable to human life, viz that as the consequence of the good or bad actions of your life in this world, you will at a future time—perhaps a distant future—either enjoy happiness in Paradise or suffer endless torments in Hell. Whereas Buddha instead of throwing back on another life the rewards and punishments of human actions taught that they were closely followed by their consequences. Nirvana was not the desired annihilation at death only but also the happy and delicious sentiment of abnegation, the joy of friendship and the reward of a good action during the life-time of a man; and the removal of this same Nirvana could also bring to the life of man the despair of isolation and the remorse consequent on a selfish or wicked act.

Buddha spent a very large portion of his life in travelling from one place to another. He used to say to his

disciples: "Visit people for their benefit and good, have compassion in the world, teach the law, preach perfect wisdom, do not go more than one on the same route, go on different routes and everywhere announce the truth. Live in the open air on mountains and in forests, do not interrupt your intercourse with men, without ceasing announce the truth." Buddha and his disciples were everywhere hospitably received for, according to Brahmanic laws and ideas it was the custom to give food to whomsoever asked for it and to give money to a needy traveller and to one who asked it for a sick person or for marriage or the performance of a sacrifice. The Buddhist monks were looked upon as pious travellers and even those who did not believe Sakyamuni's doctrines gave food to Buddhist monks for according to their opinion it was a sin to refuse alms to anybody. Alms-giving was considered as a very important religious act which carried with it a reward, whereas the refusal of a gift to a pious man meant the annuelment of all the moral rewards obtained by previous sacrifices, alms-givings and offerings. Those who became Buddhists gave alms and offerings in pursuance of Sakya-Muni's teaching, not with the idea of receiving a reward, but out of a sentiment of fraternity, with a view to the well-being of mankind and the acquisition of universal knowledge by all men. Buddha who, as I have already said, forbade the sacrifice of animals by his injunction not to destroy any living being, inculcated other kinds of sacrifices and counselled men to make offerings to the needy as well as to Buddhist monks and construct habitations for the use of the community in general.

According to him the greatest sacrifice is to renounce the world and consecrate one's life to the propagation of ideas for the well-being of the entire world. The merchants who followed Buddha's doctrines no linger carried on their trade in arms, men, meat, alcohol or poisons.

Going from one town to another Buddha arrived at his birth-place where he was received by his wife, his father and his son Rahula who was already nine years old. Tathagata's meeting with his family was very touching. The sweet and tranquil face and the clear looks of Buddha served as a balm and brought delight and tranquillity to their hearts.

The king and Gopa saw with what esteem and love people listened to Buddha's words, what consolation he brought them and they forgot, all the sorrows they had suffered during the separation. They rejoiced, were imbued with his ideas and became his adherents. Later on his son Rahula became also his disciple and a propagator of his doctrines.

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# CHAPTER V.

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In the rainy season from the beginning of June to October, when wind and water made walking an impossibility, Buddha used to meet a large number of his disciples and pass the four rainy months in a place where habitations for himself and his community had been built and where kings and rich merchants provided them with all their necessaries. They spent their days in recounting all their impressions of the tours already made and the result of their propagation. They also made plans for future tours and gave one another the necessary indications and informations.

We must not forget that it was a learned company composed of Brahmans, Kshatriyas, rich merchants and sons of the premier citizens. They knew different countries and peoples and their manners and their conversations and criticism were full of interest. Buddha and those of his disciples who had the poetic faculty in them composed verses, set forth their ideas and sentiments in Gathas, wrote memories of their travels, their propagations and certain episodes from the life of their great master. Those who were musicians composed the music to whose accompaniment the Gathas were to be sung and also accompanied their sungs with the melodious sound of instruments. Being often together they would watch the gradual shaping of Tathagata's bust by the hand of the

artist sculptor who attempted to represent not only the feature of the face, but also the character of the great doctor and the special tendency of Buddha's mind, in fact his entire inward world. Among the sculptures representing Buddha's image and which have been preserved to the present day, the majority are copies from more ancient ones; some of these have a great resemblance to Buddha as described in Buddhistic books. Here we should remember what Buddhist books tell us, viz that Buddha's head and body were marked from a very tender age with 32 signs of beauty and also of physical strength and moral and intellectual force. Buddha was a beautiful and noble type of an Aryan in every trait of whose features were reflected his mind his gentleness and his kindness; an European well conversant with the different types of the inhabitants of Caucasus will notice in Buddha's portrait a great resemblance with the beautiful type of a mountaineer of "Aoul"; a well-formed head with a beautiful forehead edged with gently curved eye-brows and under their shade and between long lashes beautiful and large and symmetrically placed dark eyes, a regular Greek nose, a medium mouth with a characteristic contour expressive of noble sentiments like the forehead and eyes and nose. Buddha is sometimes represented with a short and lightly bifurcated beard. The sculptures of Arya-Caucasian Type very faithfully render the pensive attitude of Buddha's mind; it almost makes one feel as if Sakya-Muni, being full of incommensurable love for humanity is deeply absorbed in his thoughts for the well-being of mankind. . . . . . . . . . . . . . . . . . . .

The execution and finish of these sculptures appear rather deficient, but we must remember that the mind of the sculptor was not preoccupied with these things. He wanted to represent Buddha's character and the entire disposition of his soul and he succeeded in that. With time large monuments were raised after these sculptures of small grandeur. The Buddhists desiring to be nearer Buddha and being thoroughly imbued with his ideas and sentiments carved colossal images of Buddha in grottos and on ledges of rocks. They used to go for their meditations to take subterraneous places, far away from the world and its noise and before the image of Buddha they bowed down.

When the rainy season was over Buddha and his disciples with added energy and enthusiasm continued their travels and their propagations. Buddha when he met those of his disciples who had passed the rainy season in other countries would ask them as well as others in private conversation, how they had spent those few months and whether they needed anything.

For 45 years Gautama went from one town to another and preached his doctrines in different languages. He taught the sovereigns that they should not think only of the satisfaction of their ambitious desires, but that they should employ all their energy for the protection of the people; the labouring masses who had so far known contemptuous treatment began to breathe freely in an atmosphere of liberty for under Buddha's influence the severity of the laws relaxed and the idea of esteem was formed not according to social position but according to personal merit and the hardship one has to bear in life.

In Buddha's time wars used to break out more frequently that at the present day. Sakya-Muni used to look upon fights as a sort of murder, and as unworthy of respect or glory and as vulgar thing which blented men's faculties by rendering them ignoble.

He tried to reconcile hostile kings and stop their war. Here is something said on this subject in two accounts of the Avadana-Sataka which I am going to quote: Avadana-Sataka is a book which contains a hundred Buddhist legends and various accounts of events which happened during the life-time of Buddha. The hundredth legend "Sundara" is divided into two parts the first of which contains a description of Sakya-Muni's death. In the second the author takes us to the reign of King Asoka.

These hundred legends of the Avadana-Sataka were probably not composed before the 1st century of our era because they have a tinge of religious fanaticism in them. But in spite of their legendary form they contain the truth because several events spoken of in them are also cited in ancient Buddhist writings though in a simple and natural manner.

First I will cite the eighth account named the "King of Pansala" and then the tenth one entitled "Raja" or King.

"The very happy Buddha lived at Sravati at Jetavana in the garden of Anathapindada. Now at this time the king of North Panchala had a quarrel with the king of South Panchala. Then Prasenajit king of Koshala went to the place where Bhagavat was then residing. When

he arrived there he saluted Bhagavata's feet with his head and sat down at a short distance from him. Then Prasenajit king of Koshala addressed these words to Bhagavat "Venerable Sir, the king of the law has no person above him, he is the protector of those who have fallen into a state of unhappiness and the reconciler of those whom hatred has divided. Now the king of North Panchala is at loggerheads with the king of South Panchala many people get killed between the two. Will Bhagavat take pity and have the kindness to pacify the quarrel which has lasted so long?

Bhagavat received the prayer of Prasenajit, king of Koshala in silence. Then Prasenajit king of Koshala understanding Bhagavat's acquiescence from this silence saluted Bhagavat's feet with his head and left. Then Bhagavat as soon as night was over, got up very early took his cloak and his alms-bowl and proceeded towards Varanasi. When he arrived there he resided at Rishipatana in the wood of the gazelles.

Now the two hostile kings heard the news that Bhagavat had come to their country. Bhagavat, however, by virtue of his supernatural power, made an army of four divisions appear before them and this greatly frightened the king of North Panchala, who mounted a single chariot and came to Bhagavat. Bhagavat then taught him the law and enjoined on him the appeasement of hatred; and the king having heard the law was initiated in Bhagavat's presence. By dint of application and efforts and struggle he threw off the kleshas and obtained the quality of Arhat.

As for the king of South Panchala, he invited Bhagavat with the whole number of his audience, regaled them for three months with dishes of a hundred savours and reclothed them with a robe worth a hundred thousand. He took a vow: May I........Vow for Bodhisatwa.

Then Bhagavat knowing as regards the king of South Panchala the succession of causes and acts made him see the smile..........

This king of Panchala, Ananda, will be, after three Ashankheya-Kalpas under the name of Vijaya, a perfect and accomplished Buddha.

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## RAJA—THE KING.

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When the Blessed One dwelt at Sravasti in the Jetavana in the garden of Anathapindada, then at this time the King of Kosala Prasenajit and the King of Magadha Ajatasatru were in hostility the one against the other.

The King Ajatasatru having mobilised his army formed of the four divisions: viz. consisting of elephants, a division of cavalry, a division of charioteers and a division of foot-soldiers, marched against the King Prasenajit of Kosala to give battle. Then the King Prasenajit of Kosala having mobilised his army consisting of the also described four divisions marched in his turn against the King Ajatasatru to meet him. Battle having been given the King Ajatasatru was victorious in capturing the army of King Prasenajit of Kosala.

The King Prasenajit finding himself defeated and his army captured fled back to Sarasvathi and took refuge there. This happened on three occasions.

The King of Kosala Prasenajit having entered a private apartment of his palace and having proped up his cheek with his hand gave himself up to meditation. There was then in Sravasti Kresthi he had lots of goods, great opulence and extensive lands and he was distinguished by the richness worthy of Vaisravana, he rivals by his welth Vaisravana.

He heard that the King of Kosala, Prasenajit having been subdued, breaked, defeated reduced to turn back had reentered Sravasti. On hearing this news he went to the place, where the King Prasenajit of Kosala was. As soon he met the king he saluted him and consoling him wished him for a long life, prosperity and success in next future: Why, O King, thou conceive such great sorrow?

I will give thou, O King, gold sufficient to build up this past glory, to keep thou in Kingly splendour and he gave to the King a heap of gold such, that the man in a seating posture could not see the man standing opposite to him on the other side of the heap, and vice versa. Then the King of Kosala Prasenajit sent spies in differents directions of his country having instructed them: Acquaint yourselves with the talk of the populace."

Then they gathered from two veteran wariours in Jetavana, who spoke among themselves: "there is an order of battle, called, Kesari, according to which the weak warriors are placed in forefront of battles, men of

moderate strength are placed in the middle, the veterans and heros in reserve at the back. This conversation having been reported to the King ; then King Prasenajit of Kosala reassembled an army composed of four divisions and he went forward against the King Ajatasatru to fight him. Then the King Prasenajit, of Kosala captured the army of Ajatasatru, son of Vaydehi, he captured his cavalry, his charioteers, his infantry. The King Ajatasatru, son of Vaydehi being subdued, terrified, defeated, and reduced to turn back fell into the hands of the victor, who took him in his car and went with him to the place where Bhagavat resided ; on his arrival there, he saluted Bhagavats's feet with his head and sat down in a short distance from him.

Then the King Prasanajit of Kosala addressed these words to Bhagavat. "Venerable Sir, the King Ajatasatru is here, who has hated me from a long time without, that I hate him, he has attaked me, though I did not provoke it. I do not desire to take his life and as he is the son of my friend, I shall grant him his liberty. "Let him go free, was the reply, and Bhagavat pronounced this stanza : Victory produces enmity, the subdued is thrown into an abyss of sorrow, those who are peaceful live in the well-being having renounced to the victory and to the defeat. Then the king of Kosala addressed himself thus: It is all due to Kresthi that I have recovered my kingdom, now it is necessary that I should make him a present of his choice. Then the King Prasenajit of Kosala invited the Kresthi to make his choice. Kresthi replyed." This is my wish : that

you should bestow on me full kingly power for seven days in order that I may exercise it according my desires.

Then the King made a proclamation with the beat of drums in his kingdom. I have transferred the royal power authorities to Kresthi for seven days " Immediately Kresthi received and fed during seven days the assembly of Bikshus with the Buddha at their head. Messangers were sent to the King Prasenajit and to his Court and all those who dwelt in the country of Kasi and Kosala to tell them ; "that they all are at liberty to do what they desire and to enjoy the welfare. Take advantage of the short time that you are here, to take refuge in Buddha, Dharma and Sanga. Thus during seven days, by the care of Kresthi, Bhagawat with the troupe of his Bhikshus was surrounded by great honours and many hundred of thousand creatures were attached to the virtue. When the seven days were passed, Kresthi fell to the feets of Bhagavat and developping his intelligence he took a vow. May I am now........... Vow for Bodhisatwa.

Then, Bhagavat knowing as regards the Kresthi the succession of causes and acts made him see the smile. This Kresthi, Ananda, will be after the incalculable period of three Athankheya-kalpas under the name of Abhayaprada a perfect and accomplished Buddha. Thus Bhagavat spoke."

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During the life time of Buddha his doctrine was already largely spread in the country of Magadha, where the King Bimbisara reigned, in the kingdom of Kosala, where

the King Prasenajit same as the King Bimbisara was the friend of Buddha; in his native country of Sakyas and in others small neighbouring countries.

In Kashmir it was his disciple Madhyantika who went to propagate his doctrine and he did it with success. One century after the death of Buddha as Hiuen Thsang confirms, Buddhism was flourshing in this country, there being already many vihares. In these viharas reigned equality proclaimed in principle by Buddhism. The Chandalas, Parias and Sudras were parallel with the Brahman and ate with him when in the same congregation.

Eight years before his death Buddha suffered sorrow in the loss of his friend King Bimbisara, who was murdered by his own son Ajatasatru, who then took possession of the royal power. Ajatasatru was the enemy of Buddha, and he tried to prevent his propaganda and as we have seen before he loved to attack other countries. But he afterwards changed his sentiments towards Buddha and he was among those who at first sent messengers to claim the relics of Sakya Muni and he erected stupas in honour of Buddha. Ajatasatru was the founder of Pataliputra the new capital of the kingdom of Magadha. Buddha a few months before his death going from the town of Raggriha towards the town of Vesali traversed the Ganges and saw how people erected the first buildings of the new capital of Magadha, and he made on the future greatness of the town a prediction, which as we know was realised. Near the Vesali, in the small town of Beluva he dismissied the disciples, who

accompanied him and spent four months of the rainy season in a solitary dwelling place. In Beluva Buddha fell sick and hearing that he should soon die remembered his disciples.

Then this thought occurred to the Blessed One, 'It would not be right for me to pass away from life without addressing the disciples, without taking leave of the order. Let me now, by a strong effort of the will, bend this sickness down again, and keep my hold on life till the allotted time have come."

And the Blessed One, by a strong effort of the will, bent the sickness down, and kept his hold on life till the time he fixed upon should come. And the sickness abated. Thus the Blessed One began to recover; and when he had quite got rid of the sickness, he went out from the monastery, and sat down on a seat spread out in the open air. And the venerable Ananda, accompanied by many other disciples, approached where the Blessed One was, saluted him, and taking a seat respectfully on one side, said: "I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the horizon became dim to me, and my faculties were no longer clear, yet notwithstanding I took some little comfort from the thought that the Blessed One would not pass away from existence until at least he had left instructions as touching the order."

And the Blessed One addressed Ananda for the sake of the order and said :

" What, then, Ananda, does the order expect of me? I have published the doctrine without making any distinction between the exterior and the interior ; for in respect of the truth, Ananda; the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back.

" Surely, Ananda, should there be any one who harbours the thought, "It is I who will lead the brotherhood," or, " The order is dependent upon me," he should lay down instructions in any matter concerning the order. Now the Tathagata, Ananda, thinks not that it is he who should lead the brotherhood, or that the order is dependent upon him.

" Why, then, should the Tathagata leave instructions in any matter concerning the order?

" I am now grown old, O Ananda, and full of years. my journey is drawing to its close. I have reached the sum of my days, I am turning eighty years of age.

" Just as a worn—out cart can only with much difficulty be made to move along, so the body of the Tathagata can only be kept going with much additional care.

" It is only, Ananda, when the Tathagata ceasing to attend to any outward thing, becomes plunged in that devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease.

"Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help.

"Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to any one besides yourselves.

"And how, Ananda, can a brother be a lamp unto himself rely on himself only and not on any external help, holding fast to the truth as his lamp and seeking salvation in the truth alone, looking not for assistance to any one besides himself?

"Herein, O Ananda, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful and mindful, may, whilst in the world, overcome the grief which arises from the body's cravings.

"While subject to sensations let him continue so to regard the sensations that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from the sensations.

"And so, also, when he thinks or reasons, or feels, let him so regard his thoughts that being strenuous, thoughtful, and mindful he may, whilst in the world overcome the grief which arises from the craving due to ideas, or to reasoning, or to feeling.

"Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon themselves only and not relying upon any external help, but holding fast to the truth as their lamp, and seeking their salvation in the

truth alone, shall not look for assistance to any one besides themselves, it is they Ananda, among my Bhikshus, who shall reach the very topmost height!

But they must be anxious to learn."

After this discourse Buddha went to Vesali, where he was going the rounds for alms inside the sity and afterwards he spoke to those of his disciples, who accompanied him. "O disciples, learn well the science which I have acquired and which I have let known to you and follow, O disciples, its way of knowledge and exercise it and increase it in order that this life of holyness may continue a long time, for the prosperity of many, for the happiness of many in compassion for the world, for the good, for the welfare of men. It is the quadruple vigilance, the quadruple good observance, the four parts of the holy power, the five organs, the five forces, the seven limits of knowledge, the sacred way of eight branches. This is O disciples, the science that I have acquired and that I made known to you"

And the Blessed One continued addressing himself to the monks. "Indeed, O monks, I tell you, all the things of the world are perishable, struggle without intermission. A little more time and it shall be the Nirvana of the Tathagata, after three months the Tathagata shall enter in to Nirvana. My existence reaches its end, the term of my life is near. I am going you remain, the refuge is ready for me, watch without intermission and live always in holyness, O disciples, have always your spirit be ready. Those who without wavering live continually true to the word

of the truth, those who tear themselves away from the hands of birth and of death reach in a trice the end of sorrow. "Buddha returned to Beluva to pass the night.

The next day, he was going again round for alms across the city of Vesali; after starting from this town with a suite of disciples, he directed himself towards Kusinagara, it was there that he desired to enter into Nirvana, By the time Buddha reached the town of Kusinagara, he was very tired; he entered in an small wood, and feeling very weak he asked his disciple Ananda to have a couch made ready for him in order that he may lie down......... It is during the night, that Buddha died and entered his complete Nirvana.............. He suffered the agony of the death, as his disciples told, in full possession of his mental faculties, which exalted like a lamp which extinguishes.

When the Blessed One entered Nirvana there arose, at his passing out of existence, a mighty earthquake, terrible and awe-inspiring and the thunders of heaven burst forth and of those of the brethern who were not yet free from passions some stretched out their arms and wept, and some fell headlong on the ground, in anguish at the thought "Too soon has the Blessed One died. Too soon has the Happy One passed away from existence. Too soon, has the light of the world gone out!"

Then the venerable Anuruddha exhorted the brethren and said "Enough, my brethren. Weep not, neither lament. Has not the Blessed One formerly declared this to us, that it is in the very nature of all thing near and dear unto us,

that we must separate from them and leave them, since everything that is born, brought into being and organised, contains within itself the inherent necessity of dissolution? How then can it be possible that the body of the Thatagata should not be dissolved? No such condition can exist. Those who are free from passion will bear the loss, calm and self-possessed, mindful of the truth he has taught us."

The venerable Anuruddha and the venerable Ananda spent the rest of the night in religious discourse.

Then the venerable Anuruddha said to the venerable Ananda "Go now, brother Ananda, and inform the Mallas of Kushinagara saying, 'The Blessed One has passed away: do, then, whatsoever seemeth to you fit!"

And when the Mallas had heard this saying, they were grieved, and sad and afflicted at heart. Some wept piteously dishevelling their hair, some lamented, stretching out their arms, others sank prostrate on the earth; in anguish at the thought: Too soon has the Blessed One died! Too soon has the Happy One passed away from existence! Too soon has the Light of the world gone out! The Mallas of Kusinagara, taking with them the garlands of flowers and various musical instruments and five hundred pairs of garments approached to the body of Bhagavat and afterwards dancing singing and playing on instruments with garlands and perfumes, accomplishing the prescribed ceremonies with all sign of submission and respect, they prepared the decorative wreaths to hang thereon and they pitched the tents. The Mallas thought: the time is insufficient

today to burn the body of Bhagavat, we shall make to-morrow the cremation. They passed five days more in accomplishing same ceremonies as the first day after the Buddha's death. The seventh day in Kusinagara, every place which was a respectable of dust and filth was covered till the heig'ıt of knee by the heavenly flowers of Mandara; and the gods and the Mallas of Kusinagara bringing the body of Bhagavat with song and music with fragrant garlands, completing all the prescribed ceremonies with humility, respect and submission, bringing the body, passing through the north gate, and, entering the middle gate of the city, deposited the body of Bhagawat in the Crown-Hall of the Mallas. The Mallas of Kusinagara then asked the venerable Ananda. What should be done, venerable Sir, with the remains of Bhagawat ?

Descendants of Vasichha, you must treat the body of Bhagawat as the body of a king Thakravarti. Then Ananda repeats the explanation which he received himself from Buddha about this subject. In consequence, the Mallas of Kusinagara gave such a order to the people. Make ready the provisions of the cotton-wool. Then the Mallas of Kusinagara wrapped the body of Bhagawat in a new linen-cloth. After having wrapped it in a new cloth, they covered it with a layer of cotton wool, having thus covered they wrapped it another time in a cloth and in this manner, having covered the body of Bhagavat with five hundreds pair of garments and having deposited it in a vessel of metal, where the oil was poured and covering with another vessel of the same metal they placed the body of Bhagavat

on the funeral pile. The Mallas of Kysinagara, the venerable Maha Kasyapa, went to the place where the Bhagavata's funeral pile was. When they came there, Kasyapa arranged his robes in such a manner as to let one shoulder bare and with joined hands going three times round the funeral pile, presenting his right side he opened the funeral pile at its base, afterwards, with respect he inclined his head to the Bhagawata's feet.

The five hundreds Bikkhus, who accompanied him also adjusted their robes in a manner to let one shoulder bare and with joined hands going also three times around the funeral pile, they inclined themselves reverenciously to the Bhagawata's feet.

At the time when the venerable Maha Kasyapa and the five hundreds Bikshus were prostrated in adoration, the funeral pile of Bhagawat spontaneously caught fire.

It happened, for the body of Bhagawat which was consumed by the fire, that neither the skin of the under part nor of the upper part, nor his pulp, nor his nerves, nor his muscles have deposited the cinder or soot and no any part of his body, remained unconsumed.

In the same manner neither the butter, nor the oil which were consumed by fire, nor the leaves nor the cinder, or soot have left any trace.

All garments composing five hundreds pair were consumed. At the moment when the interior or exterior parts of the Bhagavata's body were absorbed the water

currents raining down from heaven extinguished the flames of the funeral pile of Bhagawat.

The Mallas of Kusinagara helped at the end to extinguish the funeral pile throwing every sorts of scented water.

The Mallas of Kusinagara making then a trellis with their lances and sorrounding it by their arcs, transferred the remains of Bhagawat into the hall of the Assembly in the City; and during seven days. with dances with song and music and with fragrant garlands they paid all sorts of honour and respect with devotion and humility.

The King Adjatasatru of Magadha knew that Bhagavat attained the complete Nirvana in Kusinagara. At this news he sent this message to the Mallas of Kusinagara. Bhagavat was a Kshatrya and I am also a Kshatrya. Thus I am of course, worthy to possess a portion of the Relics of Bhagawat. I shall erect also a Stupa for the remains of Bhagavat and I shall celebrate a feast.

The Litshavis of Vesali, also being of the race of Kshatrya; the dynasty of Sakyas of the town of Kapilavastu, as the relatives of Buddha; the Valayas of Allacoppa, being of one trible of Kshatrya; the dynasty Kshatrya of Ramayama, being of the race of Kshatrya, the brahmans of Vattadipa, being from a brahmanic tribe the Mallas of Pava, being of the tribe of Kshatrya all called for the portion of the Relics of Bhagavat exactly in the same terms as such of the message of Adjatasatru.

The Mallas of Kusinagara replied to the Assembly of emissaries.

Bhagavat died on our territory we shall not give any portion of the Relics to any one. The emissaries transmitted this reply to their chiefs, who sent a second message with a treat; if the Mallas shall not give them the Relics of Buddha they shall take them by force making war to the Mallas.

At this reply the Brahman Drona spoke to the reassembled emissaries:—Our Buddha was of a very peaceful temperament; it shall be not proper to have debate at the moment of the dissolution of such an accomplished being. Friends, all in good accord, unanimously divide the relics in eight portions.

Many nations are converted in the law of Buddha consequently the numerous stupas should be erected in different countries.

The emissaries replyed; well Brahman divide carefully the Relics in eight portions. And the Brahman Drona according to the wish of the assembly divided the Relics in eight portion, told to the reassembled emissaries. My friends, give me the vase, which served to measure the Relics and they gave the vase to the Brahman Drona. The Relics of Buddha which were divided were following. The bones which remained intact of the four teeth canines, two bones of the neck. The forhead bone with a long tuft of hair. The remaining bone was damaged in part by the fire. The smaller portion were reduced to the size of the

seed of mustard, the middle portions were of the size of seed of rice and the bigger as the half of the seed of monga a sort of pea.

The Moryas of Pipphalivana heard that Bhagavat died in Kusinagara and they sent the message to the Mallas of Kusinagara:—Bhagavat was a Kshatrya, we are also Kshatrya and worthy to have a portion of his Relics. We shall erect for him a stupa and we shall celebrate a feast, They received for reply that there is not another portion of the Relics of Bhagawat remaining, which were divided, but that they can take the coal of the funeral pile.

Then they carried away the coal.

The King Adjatasatru of Magadha in the town of Radjagriha; the Litchavis of Vaicali in the town of Vaicali; the Sakyas of Kapilavastu in the town of Kapilavastu; the Balayas of the Allakappa, in Allakappa: the Ramagamas Kocaligas, in Ramagame, the Mallas of Pava in the town of Pava; the Mallas of Kusinagara in the town of Kusinagara all, each from their side built a Stupa for the Relics of Bhagavat and celebrated feast.

The Brahman Drona erected a stupa for the vase, which served to measure the Relics and the Mauryas of Piphalivana erected a Stupa for the coal and celebrated a feast. Thus there were eight Stupas for the Relics of the body; the ninth was for the vase, which served to measure the Relics and the tenth for the coal.

This is the origin of the erection of the Stupas. (3)

The Relics of Buddha consist in eight dronas (1), seven of these dronas are the object of veneration in the Djambu dvipa (India) and one drona is honoured by the King of Nagas. One in Ramagama. One tooth is the object of the veneration of the gods; other is worshiped in the capital of the country of Gandhara, another one in the country of the Kings of Kalinga. (2) The last is worshiped by the Kings of Nagas."

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(1). The drona is one measure of capacity containing about thirty pounds of seeds.

(2). This tooth was transferred later to Ceylon.

(3). The Stupas or Topes remind generally by their form the ancient european tumulus; they are constructed in brick.

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Buddha was a great philosopher and his philosophy based on observation and science, penetrated by incommensurable love for humanity, full of simplicity and clearness is the highest philosophy.

The philosophers of others countries and of posterior epoches never attained to such elevation in their ideas and sentiments. Buddha was the first socialist who brought into the world the idea of the fraternal community among all men; all that the Buddhist community made, it made for the good of whole world. Buddha and his community desired the union of all peoples, peace, brotherhood equality for the common well being. They were making earnestly the propaganda, but at their times, when the communications are very difficult and the ideas were spreading slowly and when besides they supposed

the existence of others countries peoples and languages which they did not know, they could not hope to the quick realisation of their wishes. However Buddha was persuaded that all he said and accomplished will not dispear with him. "I go, he said, but I shall be replaced by my Law" he knew that various accidents can take place, but in spite of various unexpected obstacles his ideas will spread and at the end will embrace the whole world. Really his doctrine lived, his ideas were spreading and those who were penetrated by them loved nature, humanity and ardently desired to be useful, taking interest in the whole world, often these people did not know whence this con. ception took its origin, they did not know that it came from Buddha. Unhappily the progress goes slowly it was impeded by wars, which showed all the rudeness of ignorance. The militarism and the despotism of kings, who desired everywhere to prove their power and to acquire the richness, [sign of the limited conceptions, which derive from the pride, which at its turn came, as Buddha said, of the want of discernment and from ignorance] pushed the kings and the chiefs of warriors to make the invasions in others countries.

These invasions produced destruction, murder were followed by epidemics and carried away with them many very gifted young men, who have not had time to show by their work the result of their intelligence. In spite of that the mass of people was blinded by ignorance, the wars troubled the tranquility and destroyed many very gifted people, from time to time the men appeared, who seized by sentiment of love for humanity and science calmed, pacified the minds of people and by their work spread the light. The savants and the great philosophers

always took interest in the world, regarding it as their motherland and worked for the good of humanity : science art and inventions, all led to the junction of the people.

Nevertheless all those, who were seized by the senti. ment of avidity for power and richness and who were at the head of government to attain their aim promoted the war and ran again to all violent means; desiring to mask their dark and criminal sentiments they taught the youth, chiefly at the last times that wars were necessary for the advancement of the reciprocal acquaintance of peoples, for the general progress.

The youth penetrated by these ideas, has preserved and transmitted later to her children this military spirit and sentiment. It did not think how many sufferings the wars promoted, what destruction and what misery brought the militarism. Many lands remain uncultivated and generally on account of the want of the workers, the people did not receive many products of various kinds but they spent the greatest part to entertain the soldiers the little product that remained, goes to the population and cost much. The struggle was declared to avoid the misery and in this way the life was very sad.

As to the reciprocal acquaintance of people, it could be made by other means, by the peaceful way of commerce.

People could follow the system of Phoenicians, who having enterprising character, took interest in all; tried to penetrate in the various countries by the way of commerce, serving so to the exchange of the natural richness and to the acquisition of intelligence among Orient and Occident; they undertook also the travel around Afrique.

according Herodote on account of the Egyptian king Nekos. They made the discovery, such as tincture of purple, of glass, they composed the alphabet in order to express in a quick and simple fachon their thoughts. If the war has not put spokes to the tranquill observations, to the intellectual improving movement, to the meditations and the calm studies of savants, the inventions like the steam-engine, the telegraph, the telephone and all sort of electrical convenances which had energetically advanced humanity probably could be accomplished before; The inventions bringing very much interest, helping the public instruction, co-operated to their reciprocal acquaintance and to their reconciliation. Even the inventions of which people took advantage in time of war, which all seemed to lead to the destruction, in reality brought to another resolution, at these last times, when the submarine mines are invented and when people attained to invent the aerial mines which from one blow can destroy entirely great city as Berlin, Paris etc. the war becomes inadmissible.

Such a very gifted inventor as was ingenior Alfred Nobel desired that this enormous force dinamite invented by him served not to the destruction, but to the creation, to the construction of tunnels, delineation of roads, etc. to win the natural obstacles and to bring together the people. He left all his fortune to recompense the scientific and literary works and those which contributed to the propaganda of peace to the realisation of the brotherhood among peoples. It did not matter to him from what country, from what angle of the terrestrial globe the people came, nor to what religion they belong, shaking in this manner the frontiers, he met in one common vigorous force these very gifted personages, who worked for the

union of all, for the well-being, for the intellectual interest generally for the advancement of humanity.

Now the terrestrial globe is well-known, there are good way of communication, the telegraph, the telephone had contributed to bring together the people. The popular masses took great interest in the exchange of ideas and products and by this drawing nearer they rose in their intelligence and were moved by the social peaceful ideas of the international brotherhood and reciprocal help.

Soon, very soon the luminous ideas of Buddha will be realised.

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## CHAPTER VI.

I now refer, to the testimony of Avadana Sataka "Sundara" upon the date of which European scholars relied also in fixing the appearance of Buddhism at the period of 500 years before Christ.

"The Blessed Buddha resided at Kusinagara in the neighbourhood of the Mallas in a small wood formed by a pair of Salas trees.

Then, at this moment, which was the time of the complete Nirvana, Bhagawat addressed Ayusmat Ananda and said: Ananda make ready for Thatagata a couch with its head to the north, between the twin Salas trees.

To-day at the vigil of midnight will be the complete Nirvana of Tathagata in the element of Nirvana, where there is no rest of Upadhy.

Be it so, venerable Sir, replied Ayusmat Ananda and confirming to the orders of Bhagavat he spread a couch between the twin Salas trees, afterwards directed himself to the place where Bhagawat was. When he came there he saluted the feet of Bhagavat with his head, and he stood at a short distance " Ayusmat Ananda said thus to Bhagavat: Venerable, the couch for Thatagata is ready it takes place between the twin Salas trees, with its head to the North."

Then Bhagavat went to the place, where the couch was spread. When he came there, he laid down on the right side putting his feet one upon the other, well together remembering the intimate notion of the intellectual light, reassembling all his science, fixing only in his mind the intimate notion of the Nirvana.

There at the vigil of midnight Bhagawat entered his complete Nirvana in the element of Nirvana, where there is no rest of Upadhi.

As soon as the Blessed Buddha entered his complete Nirvana the meteors fell from heaven, the tambours of the gods resounded in the air.

As soon as the Blessed Buddha entered in his complete Nirvana, the two Salas, the best of trees, which constituted the boquet of flower forming a pair, inclined themselves and covered by the Sala's flowers the lion's couch of Tathagata.

As soon as the Blessed Buddha entered his complete Nirvana a Bhikkhu at this same hour pronounced this same stance: they are really beautiful the two salas of

this *grove*, the best of trees, because they covered with their flowers the master who entered his complete Nirvana.

As soon as the Blessed Buddha entered his complete Nirvana, Sakra, the king of gods, pronounced this stance Really the Sanskaras are impermanent because since their production they are submitted to the law of the destruction really, as soon as they are produced they meet the obstacles; the happiness consists in their supression.

As soon as the Blessed Buddha entered his complete Nirvana, Brahma, the master of the world, pronounced this stance: All beings of this world will henceforth reject their bodies, because such a master to whom no body in the world is ugual, and who is adorned by the force of Tathagata and gifted by the eye of knowledge entered his complete Nirvana.

As soon as the Blessed Buddha entered his complete Nirvana, Ayusmat Aniruddha pronounced this stance: he has ceased to breathe this ascetic with his firm heart. He reached the immovable calm he who has the eye of knowledge has attained the complete Nirvana. There arose a great trouble and mighty earthquake, when the master gifted by the various qualities reached his final term.

The mind which is not taken by any attachment as soon as it receives the objects of sensation, such a mind reaches the deliverance in such a manner as a lamp which extinguishes.

Seven days after the Blessed Buddha entered the complete Nirvana, Ayusmat Ananda, going proceeding

arround the funeral pile of Bhagawat pronounced this Stance:

The jewel of the Body with which the guide, gifted by the great supernatural power entered in the world of Brahma, was consumed by the flames, which went away from himself.

He was wrapped with five hundreds pair of mantals, well counted, really it was in thousand mantals well counted that the body of Bhagavat was wrapped; but there the two mantals were not burned these being interior and exterior garments.

In the second century, after that the Blessed Buddha entered his complete Nirvana, in the town of Pataliputra the King Asoka exercised his royalty. King powerful and just. . . Afterwards he gave himself up to the pleasure with his queen. . . . A son was born beautiful, admirable, and charming, with eyes like those of the Kunala bird.

On the occasion of his birth, people made a feast and said what name should he given to the boy. The relatives said as at the moment of his birth, his eyes were like those of the Kunala bird, the name of the child should be Kunala and he was named Kunala. The child Kunala was confided to eight nurses. . . . Education, brilliant and prosperous. The king taking him in his hands, with all his ornaments, and seeing him many times, was enchanted of the perfection of his beauty and exclaimed: My son has not his equal for beauty in the world! At

this time, there was, in the country of Gandhara a village called Puspabherotaye, it happened that to one of the masters of the houses of this village, a son was born whose brightness surpassed those of the men without attaining those of gods.

At his birth a tank made of jewel, full of scented water of divin parfume appeared with a great park, full of flowers and fruits and moveable, wherever the joung boy was going the tank and the park appeared at the same place where he was; people gave him the name of Sundara, the beautiful. When by the succession of time he grew up, it happened one day that the merchant of Puspabherotaya, came to Pataliputra; provided with presents they went to the king, fell down to his feet and offered their gifts and remained in his presence. Then the King Asoka showed them Kunala and told them: O,! you merchants, did you ever see during your pilgrimage in any parts on the surface of the earth such a child, of such, particular beauty? The merchants made "anjali" salutation, fell at the feet of the king and asked him permission to speak without fear and obtaining it they said to the king: Majesty there is in our country a joung boy named Sundara, who surpasses the brightness of men, without attaining those, of the gods. At his birth a tank made from precious stones in which water was full of devin perfume appeared, at the same time as a park abounding of fruits and flowers, great and moveable: Wherever the joung boy was going the tank and the park appeared near him."

The King Asoka hearing the discourse was filled with extreme astonishment.

Poushed by curiosity he sent an express with the following message: The King Asoka desires to come here, to see the joung Sundara; make yourselves ready, take your despositions in consequence."

Then all the population was terrified. Provided that same calamity would happen, if the King will come here in all the apparel of his power.

Then they harnessed for the joung man a fortunate chariot and they entrusted him with a string of perls of the valour of 100,000 pieces of money and they sent him with it to be presented to the King Asoka.

On his way advancing always he attained Pataliputr, provided with this string of Pearls with cost 100,000 Karasapane he came to present himself to King Asoka. As soon as the king Asoka saw Sundara, his beauty, his good mind, his brightness, all his exterior advantages the devin tank and park he felt extreme astonishment. Then the King to impart his astonishment to the Stavira Upagupta went to the house of Kukkutagara taking with him Sundara. Upagupta and all his sorrounding composed by ten thousand people of two categories disciples and the general people prone to the virtue were sized by astonishment. As to Sundara he saluted the feet of Stavira and sat down in his presence to hear law. The Stavira Upagupta then assigned him the law and the young man whose character was completely matured desired to be initiated

as soon as he heard the law. Having asked the permission of King, he was initiated by the care of Stavira Upagupta. By the force of application he reached the state of Arhat. Then the King Asoka having concerned a doubt interroged the Stavira: "Venerable, what has Sundara done, that a town made of precious stone which water is scented with devin perfume appeared with him at the same time as the great park so full of fruits and flowers having the power to be transposed."

The Stavira Upagupta replyed: "Great King Sundara in other previous birth. . . .

There are the fruits of works and the transmigration Formerly, O, Great King, in a short time after that Bhagavat entered his complete Nirvana, Ayusmat Maha-Kacyapa with the suite of 500 Bhikkhus were going round a village in the country of Magadha, with a desire to hold a meeting "on the law; meanwhile a poor ploughman saw a great community of Bhikkhus, disheartened by sorrow at the separation with their Master, tired of the walk and all covered with dust. Mowed by compassion he invited Kasyapa and 500 Bhikkhus who followed him to take a bath which would refresh them and restore their strength. Then, he prepared them the hot-water scented by various perfume, in which the Bhikkhus bathed themselves, he washed their mantels, he satiated their hunger by pure food after which he went to the refuge, accepted the basis of the doctrine and passed a wish, may I be initiated to the doctrine of Sakya Muni to obtain the state of Arhat.

What do you think, Great King? Who at this time was the poor ploughman, it was the Bhikkhu Sundara. Because he offered to the Bhikkhus a refreshment, that he obtained this superior beauty, this divin tank, made of jewel full of water exhaling the perfume of sandal and the park abounding in fruits and flowers, which has the quality to displace itself. Because he was in the refuge near, the Sramana, and that he has accepted the basis of the ensignment that in this present birth the state of a Arhat was manifested for him. So Great King the acts entirely white, acts white and acts black.

The King Asoka satisfait, and very glad of this his discourse of the Ayusmat Sthavira Upagupta arose from his seat and departed at once."

I shall site now the chronology of the Kings of Magadha given by the Sinhalese Buddhists; the Sinhalese Buddhism takes its origin from the Sanha, community of the monks of Magadha, criticising this chronology I shall distinguish all that is true from all that is fantastic The series of the Kings of Magadha after Nirvana begin with Ajatasatru, who has reigned eight years before Buddha's death and 24 after and was assassined by his son Udayin or Udaya Bhadra this latter was killed by his son Anuruddha after sixteen years of his reign. Anuruddha was killed by his son Munda, who submitted the same sort at his side of his son.

The total number of years reign of Anuruddha and Munda is 8 years.

Naga Dassaka occupied the throne during 24 years, afterwards he was disthroned. Sicunaga followed him with a reign of 18 years and his son Kala-Asoka with a reign of 28 years.

To this last succeeded his ten sons, who governed together, 22 years, and were replaced by 9 Nandas, who were also in power 22 years.

Then Chandragupta founder of the dynasty of Moryas took possession of the throne he governed 24 years his son, Bindusara 28 years, Asoka his son who succeeded him came to the throne in year 214 before Nirvana. I have cited this portion of the chronology given by Singahalese Buddhists till the king Asoka, who takes a great place in the history, by his ardent propagations of the Buddha's ideas.

The commencement of this chronology is just at the moment of the Buddha's death towards 320 before J. C. it was the Ajatasatru the murder of his father Bimbisara who exercised the royalty already 8 years. The Buddhists tell that Pataliputra was founded by Kala Asoka, they tell also that Buddha a few months before his death, traversing the Ganges saw that people were working to construct the new capital of the kingdom of Magadha and at this time Ajatasastru was the king of Magadha. Ajatasastru and Kala Asoka represent the same personages and all these kings who follow one another after Ajatasastru and who at their side kill their fathers are product of fantasy. The Sinhalese chronicle tells that Kala Asoka was succeeded by ten sons, reigning together during 22 years

and who were replaced by 9 Nandes who reigned also 22 years. The author of another Buddhist chronology citing the same chronology did not mention the Nandas and the author of another more modern chronology declares that the Nandas are identical to ten brothers.

In my opinion Ajatasatru after the death of Buddha reigned a short time, same as his sons who succeded him. because 300 B. C. Chandragupta, founder of the dynasty of Moryas came to the throne.

The Sinhalese chronology tells that Chandragupta governed 24 years; his son Bindusara 28 years. This is not correct.

The reigns of Chandragupta and of Bindusara were of a shorter durration, because Asoka, towards the 14th year of his reign, about 250 B. C., sent out the missionaries to Egypt, during the time of Ptolemy Philadelphus, who reigned, as we know, from B. C. 285 till B. C. 247, so that Asoka came to the throne about the year B. C. 264, being then 21 years old.

His first inscriptions, such as Bairat known also under the name of Bhabra and those where he explains what was necessary to understand under the name of religion the lector will find them on the pages 174, 175 of this book, date about the year 255 B. C.

The inscription of Bairat, many times translated and commented Minaeff tells in his book on "Buddhism," remains in spite of all this work till now an enigmatic monument.

Till now one has not cleared the very essential question of the principal aim of this edict of the great King Asoka; the reader does not see well the motives for which the King addressing himself to the community of the monks of Magadha quotes the series of Buddhist texts, whose precepts he finds very edifying and wholesome to the laymen as well as for the priests.

The principal aim of Asoka and generally his senti ments were not well understood. One tells that he considered Buddhism as all other religions because he recommanded the greatest tolerance for all the religions. Being fully pured by the Sakya Muni's ideas he could not act in other way, as with great tolerance, because he was not paying attention to the form and to the religious ceremonies, it is the goodness, the softness, he said that it was necessary to understand under the name of religion; he was fully occupied to spread the Buddha's ideas, in order that the people being imbued by them might follow the way of the goodness and intelligence I remember that mister Kern, who made the translation of the inscriptions of Asoka and who commented them, in one passage of his book. "Der Buddhismus und seine Geschichte in Indien" called the King hypocrite, because, after having made many massacres he is propagating religion. But I see the view of the past in other light.

Asoka was educated as unfortunately the youths are in our time, he considered the conquest as a glory, heroism.

As a man gifted by observing spirit, having made the conquest of Kalinga, to-day the Koromandel coast he

saw all the sofferances which the war caused and having known the ideas of Buddha, which were transmitted to him by those, who personally knew Sakia Muni he was very impressed and completely changed sentiments.

He became an ardent propagandist of his doctrine and he preserved all his enthusiasm towards Buddha till the last moment of his life.

"When Asoka attained the age of 114 years, one recital tells; he promised to give thousand millions in gold for the religion, when he came to the age of 150 years, he really gave this sum less 40 millions. He reunited the clergy and was at the point to divide all his tresors, but his grand son Sampadin, who was tresorier, prevented him to do it and he could only give the half of myrobolan; having deliberated with his minister Radhagupta, he gave all his kingdom to the clergy. After having honoured during 117 years the stupas of the Master, he died and was reborn in heaven." It is necessary to take in consideration that every half year was counted as a full one. There is another recital on the same subject but more detailed. "I formed a project, the King Asoka told, to give thousand millions for the good of the religion, but till now I did not do it. After having spoken thus, he said to himself. I will reunite the 40 millions, which is willing to complite the gift and immediately he began to send gold and silver to the convent of the garden of Cock—Kukkutarama. At this moment, Sampadin, the son of Kunala, was already taking part in the government On the pressing remonstrance of his minister asserting that it was time to put an

end to the progalities of the old King, the co-regent defended to the tresorier to give in future the money to his grand-father. Deprived of money the King Asoka sent to the convent the plates in gold in which he was taking his food. One ordered to give him in future only the plates in silver: then he also sent them to the garden of the Cog. They gave him the plate in iron but he sent them also to the monks. Then they dicided to send him his food in earthenware dishes. The old king conceived a deep sorrow and as they left him again a shade of power he reassembled his ministers and representants of the burghers and told with an afflicted tone. Who is then the king here, at this hour."

With all exterior signs of respect the ministers were in a hurry to reply him! Sir you are the Master." But the King did not allow them to mistake him.

Why do you tell things contrary to the truth, only to be polite towards me, "and he exclaimed " I am dispowered and showing the half of myrobolan, which he kept in his hand he prosseded. I do not possess anything more, that I can, dispose in master, except this half fruit. So after having exercised an illimited power in all empire, having cousoled the poor and the unhappy people, the King Asoka lives now without glory and in misery."

After having spoken these words he called some one, who was near him and told him. My friend in spite that I am dispowered have the goodness with regard to my previous merits, accomplish this last order that I am giving

you. Take this half of myrobolan, go to the garden of Coq and offer it to the congregation, take at the same time my respectable salute to the Venerable Brothers and tell them : See in which consists now the riches of the Emperor of India. This is my last alm devide it amongst you so that each one receives a piece. The servant charged with this mission really accomplished it, having brought the fruit to the convent, he gave it to the high priest who not being able to retain the expression of his sentiment said : Who shall not be moved at the circumstance of this present day. Asoka the heros of Moryas, this model of a liberal prince, he who was formerly the Emperor of all India has nothing more that he could consider as his owness, except this half of myrobolan ! Deprived from all power by his own subjects, he can give only this half fruit, to give evidence of his intime conviction in presence of a blinded and proud attendants.

After this complaint they divided the half of myrobolan and each brother at his side tasted it. At this time the king repeated his question to Radhagupta ; tell me my dear Radhagupta, who is the master of the country ? The minister replied with all sign of deep respect : Sir, you are the master " "Well, the sovereign exclaimed getting up again with pain and throwing the looks around him. This day I leave to the congregation of the disciples of Buddha all the extent of the country from the ocean to the ocean except my tresure, the act of the donation, was confirmed and made straight and as soon as it was accomplished the King died. By the

intercestion of Radhaguptha the country was purchased from the clergy through the payment of 40 millions in gold which the deceased would give them if the people did not prevent him.

The King Asoka gave lot of money to the community of monks for their travels, in various countries, for a broad propaganda and for giving a help for the necessitus.

The Buddhist monks began already from the time of Chandragupta and Bindusara, Asoka's father, to enter into the countries, which were very remote from the kingdom of Magadha, they went with the caravanes of merchants to the Empire of Salecus in Asia and to Egypt during the time of Ptolemy I Soter. The Buddhist propagandists transmitted then to the assembly of auditors the Sakya Muni's doctrine in all its purity, without any religious fanaticism, following the precepts of their great master, they preached the effort towards sciences, the enlightment, the happiness of knowledge at the same time as the highest and purest moral, their discourses were full of strength and produced a deep impression. They exercised an influence on Salecus and on the two first Antiocus who distinguished themselves by a real care to give the liberty to the people, the well being and to advance their knowledge. Antiochia became the point of meeting of the merchants and the philosophers of all countries; here various nationalities and ideas met, and mixed themselves.[1]

Also thank to the salutary influence of the Buddha's doctrine the Ptolemias governed their people with great softness,in this same time protecting all which served to the progress of civilisation. Alexandria as well as Antioch became a centre of philosophy and sciences, there various doctrines met themselves. PtolemySoter founded a museum where he reassembled 700,000 manuscripts; this museum served as a library and an establishment for the public instruction, the savants, philosophers and artists delivered there the lectures, which were assisted by 14,000 students and in general they enjoyed the most broad hospitality. The Ptolemias at the same time took great care of the softening of the customs and of the wellbeing of their people. The King Asoka witness us that he sent officially the missionaries to the Empire of Antiochus and to Egypt during the time of Ptolemy II. Philadelphus and to other countries and that there people acted confirming themselves with earnestness with the Buddha's doctrines.

Ptolemy III. followed the same way.

This idea to engrave the inscriptions and thus to testify and to transmeat the Buddha's ideas not belong exclusively to Asoka, the Buddhist books tell us that when Buddha preached in presence of Kings, they being very impressioned ordered to engrave his precepts on the slab of the rocks. The King Asoka has really seen this inscriptions, besides as I already told he was the contemporary of the disciples of Buddha, who knew personally Sakya-Muni and were yet under the most lively impression of his words. Then Asoka has known

perfectly the ideas of Buddha, he desired to transmit us them in his edicts.

I shall now quote some of the most important. I shall begin from the inscription of Bairat engraved on small block of granite taken out and transferred to Calcutta.

"King Piyadasi greets the Assembly of Clerics of Magadha and wishes them welfare and happiness.

Ye know, Sirs, how great is our reverence and affection for Buddha, Dharma (Law), Sangha, (Assembly.)

All that our Blessed Buddha has spoken is well spoken, and I will take advantage of all that is in my power in order that this true faith may have a long duration. Thus, Sirs, I honour in the first place these religious works :—(the king cites some religious works see Appendix pages 5, 6, 7.)

These religious works, Sirs, I wish that the monks and nuns shall frequently study and remember, as also the laics of either sex.

For this purpose, Sirs, I caused this to be written and have made my wish evident.

Pillar inscription—Edict II.

King Piyadasi, beloved of the gods, speaks thus :—"The law is meritorious. But what does the law

include ?—Sinlessness, many good works, compassion, liberality, truthfulness, purity.

The gift of spiritual insight I have given in various ways ; on two-footed and four-footed beings, on birds and aquatic animals, I have conferred benefits of many kinds, even the boon of life and in other ways have I done much good. It is for this purpose that I have caused this religious edict to be written, that men may thus act accordingly, and that it may endure for a long time.

And he who will act thus will perform a deed of merit."

I will quote now the XIII edict of Girnar, to show what a change took place in Asoka's character, after that he knew Buddha's ideas ; before being a Buddhist he conquered Kalinga. Kalinga conquered by King Piyadasi is immense. Hundred thousand of creatures there were carried away, hundred thousand struck down many times. The same number was killed. In hearing this the king gave himselt up to religious meditation, he realised the earnestness of the religion. He applied himself to the spread of the religion, great was the sorrow that the king felt at what happened at the conquest of Kalinga. Indeed in conquering the territory, that was not subject to me, the murder, the death of people, the carrying away of people which there was produced, all this was deeply and sorrowfully felt by me. But this is what was resented more sorrowfully.

Wherever the Brahmans or the Sramans reside or other sects of ascetics or of the masters houses and among these peoples when one watches their needs the obedience reigns to the authorities; dutiful service to mother and father ; dutiful service to spiritual teachers ; the love of friend ; charity to kinsfolk, to servants, fidelity in the affections. These people are exposed to violence during times of war, to death, to separation with the beings who are dear to them.

As to those who, thanks to special protection, feel not the personal harm, their friends, acquaintances or relatives, are ruined. It is thus that they share in the sufferings. All such violences are sorrowfully resented by me the king. It is why so much people were struck down, were killed, carried away in Kalinga, that the king feels it now hundred and thousand times more sorrowfully.

After these words, on the rock, where this edict is engraved, some lines are destroyed. A fragment of rock disappeared, one thinks that there an elephant was represented, symbol of Buddha, because in Khalsi another edict was found like that of Girnar where many passages had disappeared, but at the top of the rock an elephant is represented among whose feet the following is engraved :—

𑀕𑀚𑀢𑀫𑁂 (Gajatame—Gotama)

Thus in the edict of Girnar, some lines are destroyed

but by the rest of the words one understands that Asoka mentioned the great benefactor of the whole world—Gajatama—the white elephant—Buddha, because the king is calling Buddha thus, in the edict of Khali. After these words that the king Asoka felt sorrowfully the sad result of Kalinga etc., he gave himself up to meditation, he knew the law of Buddha and desired to propagate it this is the continuation of the edict on the rock. "Indeed the king wishes to see reigning security for all creatures, the respect of the life, peace and gentleness. Then it is this that the king considers as the conquest of religion, it is in these conquests that the king finds his pleasure in his empire and in all its surroundings.

Among his neighbours. . . . Wherever the messages of the king were sent people having heard, the precepts of the law, act now and will act in conformity with them. Thus the conquest spread everywhere. I felt great joy, such is the joy that religion procures. But to tell the truth the contest is a secondary thing and the king attributes only the great valour to the fruits which one assures himself in the future life. I caused this to be engraved in order that our sons and grandsons should not do any new conquests. Let them not think that the conquest by the sword merits a name of conquest. Let them see there trouble and trouble only. Let them consider the conquest of religion as the only conquest, they have their worth in this world and in the next. Let them take their pleasure in religion, because such pleasure has the merit in this world and in future."

"I wish sincerely that the ideas of Sakya Muni, inscribed in the graven edicts of King Asoka, would continue to influence the nations in our days and that, inspired by a feeling of patriotism, not limited only to their own native land but embracing the whole world—which they would thus be brought to regard as truly their country—they would put an end to all bloody wars. The socialistic thoughts which have penetrated so deep into the mind of the masses in these days constitute a hopeful augury that, in a few years, the world will attain to unity, through the operation of the recognition of a common brotherhood.

Art and science will help the realisation of this idea of union of the whole world by means of the aeronautics transfers, many artists and scientists are inventing now the airships, æroplanes, &c. We are now at the beginning of this new era of aerial navigation. When this era will reach its acme, highest degree, I mean when people will take advantage of these new inventions as well as they do now of railway, telegraphs, telephones the world will attain to unity and peace.

There will be no expenditure for armaments, no one will die of famine, every one will be placed under healthy conditions of life, which will permit him to develope his intelligence.

So, forward to the light of knowledge, to welfare and happiness.

# APPENDIX.

The first document which testifies that the epoch of Buddha is near to the epoch of King Asoka and that Buddha lived not in the VI, or V, century before our era, but in the IV, is the code of Manu, about the date of the composition of which I speak in the first chapter of my book. ( See pages 7, 16, 17.)

"The code transmits us to the Brahmanic period," such as it was known by Megasthenes who was in India, three hundred years before our era.

The code helped to establish the power of Brahmans and rendered the life of other classes very painful: the millions of people were bowed under the yoke of caste and under the belief of the migration of the soul, the mind was troubled waiting other new and eternal sufferings.

All these sad conditions necessitated the coming of the Reformer. This Reformer was Buddha.

The second document is the Buddhist chronology, which tells that under the reign of Asoka, a council was convoked at which monks, who were contemporaries of Buddha, were present. (See page 21.)

These most venerable monks were 170, and 160, years old according to the chronology. This must not be regarded as exaggerated, because the chinese historian Taranatha tells us that it was a custom in India to count a half year as a full one.

The chronology of one Avadana, Sundara, places the reign of Asoka in the second century, after Nirvana. On this point we must remember the indication of Taranatha; other Buddhist chronologies tell us that the reign of Asoka was in the first century after Nirvana, others tell us that more than one century is passed.

The thirst proof that the epoch of the Buddha is very near to the epoch of Asoka is that Asoka knew the doctrine of Sakya-Muni in all its purity.

Very little time had passed after the death of Buddha, and no alteration had yet been made in his doctrine the disciples transmitted the doctrine with great enthusiasm and it was adopted with the same sentiment.

The first disciples of Buddha as the Buddhist cathechism tells us observed with earnestness all the precepts, of the doctrine, they were very respected and had a great influence.

But with current of time they were less sober gave themselves up to luxury, surpassed the limits marked by the discipline (Patimokkha), had not more the sincere

enthusiasm for the doctrine of Buddha, which they transmitted with other mind and, therefore they were not more respected.

Besides the witness of the Buddhist cathechism, of the great earnestness of the first adherents and propagators of the doctrine, and the negligence of the buddhists of the posterior epoque and their removal from the true doctrine of Buddha, we have also the witness of the Conciles, which were convoqued with the aim to remove the heresy.

If Asoka lived as it was counted two hundred years after the Buddha's death, he could know the doctrine of Buddha already very altered and without doubt the result could not be the same.

But Asoka lived in the first century after the death of Buddha, he received with ardour the doctrine of Sakya-Muni which was transmitted him, as I already told in all its purity by the disciples contemporaries of Buddha as well as by the manuscripts of their enlightened master and his first disciples.

Buddha told to his disciples not long before his death. "I have published my doctrine." He really transmitted it by his preachings and by writings.

It was during the long rain season, when he and his disciples were reunited, that they composed their preaching, reading over again their manuscripts learning by heart the stanzas and singing them. Buddha gave to his teachings the harmonious form that the language of poetry possesses.

He exposed his ideas under this beautiful form, not only by the love for art, for the beauty, but chiefly with the earnest desire to see them, transmitted without alteration to the posterity; because under the form of poetry only, people could learn by heart his precepts and to let them know to others without changement.

Buddha exposed also his preachings in prose Sutras. Buddha and his disciples wrote on the leaves of palms, specially prepared for the writing with the point of steel to engrave the writing. This writing could thus be preserved during the numerous years. As it required very great care and attention, it required also long time and it is very probably that Buddha wrote rarely himself.

It was after his words that the disciples engraved his ideas, reading over again for his master all that they wrote.

The first and principal work composed by Buddha is the Patimokkha, where is exposed the doctrine of the religious duties, the rules of the moral and discipline.

It is the Patimokkha or as king Asoka call it Vinaya-samukasa, in the inscription of Bairat (See Chapter VI.) that the king Asoka at first recommended to the priests and the laiques to learn.

I did not give in this inscription of Bairat, which I have cited, the titles of the religious fragments, which King Asoka mentioned, it is now that I shall quote

them and I shall mention also the texts of the actual Buddhist canon which correspond to the indications of King Asoka.

I have cited this inscription of Bairat, according the translation of Senart, which at the beginning and the end not defers from the translation of other scholars, it is to say that the principal sense is the same, though rendeded with a few little differences of style.

As to the commentaries of the religious fragments, they differ very much.

The first text which Asoka mentions is the Vinayasamukasa, which many scholars had recognised for the Patimokkha. The Vinayasamukasa signifies without doubt the order or the prescriptions of Vinaya, or more clearly the text of Vinaya, which includes the capital subject for the moral and discipline of the bhikshus; this text of Vinaya is the Patimokkha.

All the defences which includes the Patimokkha are also exposed in the Samanna-Phala Sutta, which I cite in the Appendix.

This Sutta is very interesting: it is the encounter of Buddha already very aged, with the King Agatasattu (murder of his father Bimbisara). Agatasattu hears the preaching of Buddha confesses his crime, repents etc.

The second indication of Asoka is named:

Faculties or supernatural powers of Aryans. It is not necessary to understand here miracles, but the power to

dominate the sin by the force of volonty and to attain thus the Nirvana (See paragraph 23 of the second chapter of Dhammapada, which I cite in the Appendix.)

The third indication of the King Asoka :

Anagatabhayani signifies the futures calamities or the future danger. Oldenberg indentifies the anagatabhayani with arannakanagatabhaya Satta. This sutra, according his indications discribes how the bhikshu who leads the life in the forest a solitary life must always be ready to meet the danger, which can subdenty put to the end his existence, serpents, savage animals and how such ideas, reflections contribute to the development of all his energy to attain the aim of his religious efforts. I think that the King Asoka under this title : future calamities has pointed out in general the religious fragments on the subject of the calamities, which can happen and to put an end to the existence, and which call to the minds of the people that they must follow the way of Truth, to dominate to perfect themselves and to avoid the delusive desires.

There are four calamities the Buddhists tell which it is impossible to avoid or to put out by force, these calamities are the old age, the maladies, the misfortune and the death., they show us that it is useless to confine ourselves in our egoism to struggle for the acquirement of the richness, or of the power because we can never know, what can happen even to morrow and to put an end to all calculations.

These ideas on the calamities brought Buddha to the resolution to abandon his Kingdom : and it is natural that Asoka recommends also to Bhikshus and laiques to stop on these ideas of the future calamities to have the necessary force to domine and to perfect themselves.

The fourth indication of King Asoka Munigathas signifies the stanzas relatives to the Muni, the religious solitary, (I am giving a few passages of Munigathas in the Appendix.)

Afterwards the King mentions the Sutra on th perfection, the discourse of Buddha on the subject o the perfection.

This discourse takes place in many Sutras. See in the Appendix the Samanna-Phala Sutta.

6. Indication —Upatisapasina—the questions of Upatisa-Sariputta ( See the Appendix )

The seventh title, laghulovada, or rahulovada—pronounced by the Blessed Buddha, where he adjures Rahula to avoid all that is delusive and to follow the way of Truth.



# DHAMMAPADA.

Chapter II (Appamadavaggo).

## On Earnestness.

21. Earnestness is the path of immortality (Nirvana), thoughtlessness the path of death. Those who are in earnest do not die, those who are thoughtless are as if dead already.

22. Those who are advanced in earnestness, having understood this clearly delight in earnestness, and rejoice in the knowledge of the Ariyas.

23. These wise people, meditative, steady, always possessed of strong powers, attain to Nirvâna, the highest happiness.

24. If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law—then his glory will increase

25. By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

26. Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel.

27. Follow not after vanity, nor after the enjoyment of love and lust. He who is earnest and meditative, obtains ample joy.

28. When the learned man drives away vanity by earnestness, he, the wise, climbing the terrace heights of wisdom, looks down upon the fools, serene he looks upon the toiling crowd, as one that stands on a mountain looks down upon them that stand upon the plain.

29. Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.

30. By earnestness did Maghavan (Indra) rise to the lordship of the gods. People praise earnestness; thoughtlessness is always blamed.

31. A Bhikshu (mendicant) who delights in earnestness, who looks with fear on thoughtlessness moves about like fire, burning all his fetters small or large.

32. A Bhikshu (mendicant) who delights in reflection, who looks with fear on thoughtlessness cannot fall away (from his perfect state) he is close upon Nirvana.

These remarkable stanzas were transmitted to the King Asoka at the time of his conversion by Monk Nigrodha: (according to Maha wansa—a sinhalese chronicle of the end of the V. century) and they also form the II chapter of the Dhammapada, one of the most ancient buddhist books, the first verse of which tells us.

"He who speaks or acts with an evil thought, sorrow follows him, as the wheel follows the foot of a harnessed beast."

"He who speaks or acts with a pure thought, joy follows him, as his shadow which never abandons him."

(Dhammapada. 1. 2).

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## Uragavagga.

### Munisutta.

Definition of a Muni.

1. From acquaintanceship arises fear, from house-life arises defilement; the houseless state, freedom from acquaintanceship—this is indeed the view of a Muni.

2. Whosoever, after cutting down the sin that has arisen, does not let it again take root and does not give way to it, while springing up towards him the solitarily wandering, they call a Muni; such a great Isi (Muni) has seen the state of peace.

3. Having considered the causes of sin and killed the seed, let him not give way to desire for it; such a Muni, who sees the end of birth and destruction (*i. e. Nibbana*) after leaving reasoning behind, does not enter the number of living beings.

4. He who has penetrated all the resting places of the mind, and does not wish for any of them—such a Muni indeed is free from covetousness, and free from

greediness, does not gather up (resting places), for he has reached the other shore.

5. The man who has overcome everything, who knows everything, who is possessed of a good understanding, undefiled in all things (Dhamma) abandoning everything, liberated in the destruction of desire (*i. e. Nibbana*), him the wise style a Muni.

6. The man who has the strength of understanding, is endowed with virtue and (holy) works, is composed, delights in meditation, is thoughtful, free from ties, free from harshness (akhila), and free from passion, him the wise style a Muni.

7. The Muni that wanders solitarily, the zealous that is not shaken by blame and praise, like a lion not trembling at noises, like the wind not caught in a net, like a lotus not soiled by water, leading others, not led by others, him the wise style a Muni.

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## " Rahulasutta."

Buddha recommends the life of a recluse to Rahula and admonishes him to turn his mind away from the world and to be moderate.

1. Bhagavat said :—Dost thou not despise the wise man, from living with him constantly ; Is he who holds up a torch to mankind honoured by thee ?

2. Rahula : I do not despise the wise man, from living with him constantly ; he who holds up a torch to mankind is always honoured by me.

3. Bhagavat : Having abandoned the objects of the five senses, the beautiful, the charming and gone out from the house with faith, do thou put an end to pain.

4. Cultivate ( the Society of ) virtuous friends in a distant dwelling-place, secluded and quite, be moderate in food.

5. Robes, alms ( in bowl ), requisites ( for the sick ), a dwelling-place do not thirst after these ( things ) that thou mayest not go back to the world again.

6. Be subdued according to the precepts, and as to the five senses, be attentive as regards thy body and be free from desire.

7. Avoid signs, what is pleasant and is accompanied with passion, turn thy mind undisturbed and well composed to what is not pleasant.

8. Cherish what is signless, leave the inclinations for pride ; then by destroying pride thou shalt wander calm. So Bhagavat repeatedly admonished the venerable Rahula with these stanzas.

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## 10 The conversion of Sariputta and Moggallana.

Translated from the Maha Vagga ( i 23 ).

Now at that time, Sanjaya, the wandering ascetic, was dwelling at Rajagaha in company with a large follow-

ing of wandering ascetics, two hundred and fifty in number; and at that time Sariputta and Moggallana were leading the religious life under Sanjaya, the wandering ascetic. And they had made this compact: "That one of us who shall first attain to the deathless is to tell it to the other."

Then the venerable Assaji, having put on his tunic in the morning and taken his bowl and his robes, entered Rajagaha for alms, winning the minds of men with his advancing and his retiring, with his looking and his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment. And Sariputta, the wandering ascetic, saw the venerable Assaji going the rounds of Rajagaha for alms, winning the minds of men with his advancing and his retiring, with his looking and his gazing, with his drawing in his arms and his stretching out his arms, and having his eyes cast down, and perfect in his deportment. And when he had seen him, it occurred to him as follows :—

"This must be a priest who is either a saint already, or has entered the path which conducts to saintship, What if now I draw near to this priest, and ask him. 'To follow whom, Brother, did you retire from the world? Who is your teacher, and whose doctrine do you approve?'

Then it occurred to Sariputta, the wandering ascetic, as follows :—

"It is not a fit time to ask this priest questions while he is inside the city, and going the rounds for alms. What if now I follow in the wake of this priest in the manner approved of for those who have requests to prefer?"

Then the venerable Assaji after he had gone the rounds of Rajagaha and obtained alms, issued from the city, and Sariputta, the wandering ascetic, drew near to where the venerable Assaji was and having drawn near, he exchanged greetings with the venerable Assaji; and having passed with him the greetings of friendship and civility, he stood respectfully at one side, Sariputta, the wandering ascetic, spoke to the venerable Assaji as follows:—

"Placid, Brother, your face is serene, clear and bright is the colour of your skin. To follow whom, Brother, did you retire from the world? Who is your teacher? and whose doctrine do you approve?"

"Brother, there is a great Sakyaputta monk, one who has retired from the world out of the Sakya clan. To follow this Blessed One have I retired from the World, and this Blessed One is my teacher, and the doctrine of this Blessed One I approve."

"But what, venerable sir, is your teacher's doctrine? and what does he proclaim?"

"Brother I am a novice and a new-comer, and the time is but short since I retired from the world under his doctrine and discipline. I am not able to expound

to you the doctrine at any great length, but I can tell you the substance of it in brief." Then Sariputta, the wandering ascetic, spoke to the venerable Assaji, as follows :—

" So be it, brother. Whether little or much, tell it to me. Tell me only the substance ; it is the substance I want.. Why should you make a long matter of it?" Then the venerable Assaji recited to Sariputta, the wandering ascetic, the following exposition of the doctrine :—

"The Buddha hath the causes told."
Of all things springing from a cause ;
And also how things cease to be—

'This is that the Mighty Monk proclaims.'

This stanza is reguarded as the doctrine of Buddha in a concrete form and it is engraved on numerous monuments.

On hearing this exposition of the doctrine, there arose in the mind of Sariputta, the wandering ascetic, a clear and distinct perception of the doctrine, that whatever is subject to organisation is subject also to cessation. It is to say he understood that Buddha denied the transmigration of souls, (see page 118) Buddha says to his disciples and they were his last words.

"Mendicant understand now well that the portions and the power of the man can be dissolved but the truth persists for ever and ever ;" Sariputta understood also that

the objects which depend on one another result from Ignorance and how they end, it is to say how the sorrow of the world can be abolished.

"If this is the doctrine," said he, "then indeed, have you reached the sorrowless state lost sight of and neglected for many myriads of world-cycles."

Then Sariputta, the wandering ascetic, drew near to where Moggallana, the wandering ascetic, was. And Moggallana, the wandering ascetic, saw Sariputta, the wandering ascetic, approaching from afar; and when he had seen him, he spoke to Sariputta, the wandering ascetic, as follows:—

"Placid, Brother, your face is serene, clear and bright is the colour of your skin. Brother, have you attained to the deathless?"

"Yea, Brother, I have attained to the deathless?"

"But how, Brother, did you attain to the deathless?"

Then Sariputta told Moggallana, his encounter with monk Assaji, and the pure and spotless vision of the Truth also laid itself bare before the eyes of Moggallana.

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## Samanna-phala Sutta.

"The Fruits of the Life of a Recluse!"

Thus have I heard. The Blessed One was once dwelling at Rajagaha in the Mango Grove of Givaka children's physician with a great company of the brethren, with

twelve hundred and fifty of the brethren. Now, at that time, the King of Magadha Agatasattu, the son of the Videha princess, on the Uposatha day held on the fifteenth, on Komudi (white water-lily), the full moon day of the fourth month, at night, when the moon was full, was seated on the upper terrace roof of his palace surrounded by his ministers. And the King, on that sacred day, gave utterance to a hymn of joy, saying :—

How pleasant, friends, is the moonlight night,
How beautiful, friends, is the moonlight night,
How lovely, friends, is the moonlight night,
How soothing, friends, is the moonlight night,
How grand a sign, friends, is the moonlight night?

Who is the recluse or Brahman, whom we may call upon to-night, who, when we call upon him, shall be able to satisfy our hearts?

When he had thus spoken, a certain minister said to the King : There is, Sire, Purana Kassapa, the head of an order, of a following, the teacher of a school, well-known and of repute as a sophist, revered by the people, a man of experience, who has long been a recluse, old and well-stricken in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace. But when he had thus spoken Agatasattu, the King, kept silence.

Then other five ministers spoke in the same terms of Makkhali, of Agita, of Pakudha Kakkayana, of

Sangaya, of the Belattha clan, and of Nigantha of the Nata clan. And still, to each, Agatasattu, the King, kept silence.

Now at that time Givako, the physician, was seated, in silence, not far from Agatasattu, the King. And the King said to him: But you, friend Givaka, why do you say nothing?

The Blessed One, Sire, the Arahat, the All-Awakened, One is now lodging in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty brethren. And this is the good report that has been noised abroad as to Gautama, the Blessed One: "An Arahat, fully awakened is the Exalted One, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, the teacher of gods and men, a Blessed Buddha." Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace.

"Then, friend Givaka, have the riding elephants made ready."

" Very good, Sire, said Givaka, the physician, in assent to the words of the King. And he had five hundred she-elephants made ready, and the state elephant the king was wont to ride, and had word brought to the king: "The elephants, Sire, are caparisoned. Do now what seemeth to you meet. Then the king had five

hundred of his women mounted on the she-elephants, one on each; and himself mounted the state elephant, and he went forth, the attendants bearing torches in royal pomp, from Ragagaha to Givaka, the physician's Mango Grove."

"And the king when close upon the Mango Grove was seized with a sudden fear and consternation, and the hairs on his body stood erect. And anxious and excited he said to Givaka, You are playing me no tricks, Givaka? You are not deceiving me? You are not betraying me to my foes? How can it be that there should be no sound at all, not a sneezing, nor a cough, in so large an assembly of the brethren, among twelve hundred and fifty of the brethren?"

"Fear not, O King. I play no trick, neither deceive you; nor would I betray you to the foe. Go on, O King, go straight on! There in the pavilion hall the lamps are burning."

Then the King went on his elephant as far as the path was passable for elephants, and then on foot, to the door of the pavilion; and then said to Givaka.

"But where, Givaka, is the Blessed One?"

'That is he, O King, sitting against the middle pillar, and facing the east, with the brethren around him.'

Then the King went up, and stood respectfully on one side And as he stood there and looked on the

assembly, seated in perfect silence, calm as a clear lake, he broke out: 'Would that my son, Udâyi Bhadda, might have such calm as this assembly of the brethren now has!'

Do your thoughts, then, go where love guides them? I love the boy, and wish that he, Udâyi Bhadda, might enjoy such calm as this assembly has.'

Then the King bowed to the Blessed One, and stretching forth his joined arms in salutation to the order took his seat aside, and said to the Blessed One: 'I would fain question the Blessed One on a certain matter, if he give me opportunity to set forth the question'

'Ask, O King, whatsoever you desire.

'There are, Sire, a number of ordinary crafts:—mahouts, horsemen, charioteers, archers, standard-bearers, camp marshals, camp followers, high military officers of royal birth, military scouts, men brave as elephants, champions, heroes, warriors in buckskin, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, basket-makers, potters, arithmeticians, accountants, and whatsoever others of like kind there may be. All these enjoy in this very world, the visible fruits of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They keep up gifts, the object of which is gain on high, to recluses and Brahmans-gifts that lead to rebirth in heaven, that

redound to happiness, and have bliss as their result. Can you, Sir, declare to me any such immediate fruit visible in this very world of the life of a recluse ?'

'Do you admit to us, O King, that you have put the same question to other recluses or to Brahmans?' 'I do, Lord.' 'Then tell us how they answered it, if you do not mind.'

'I have no objection where the Blessed One, or others like him, are.'

'Then speak, O King.'

'Once I went to Purana Kassapa. And after exchanging with him the greetings and compliments of friendship and courtesy, I seated myself beside him, and put to him the same question as I have now put, Lord, to you.'

Then Purana Kassapa said to me. "To him who acts, O King, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt.

If with a discus with an edge sharp as a razor he should make all living creatures on the earth one heap, one mass of flesh, there would be no guilt thence result

ing, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the north bank of the Ganges giving alms and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be no merit thence resulting, no increase of merit.

In generosity, in self-mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit. Thus, Lord, did Purana Kassapa, when asked what was the immediate advantage in the life of a recluse, expound his theory of non-action. Just, Lord, as if a man when asked what a mango was, should explain what a bread-fruit is, just so did Purana Kassapa, when asked what was the fruit, in this present state being, of the life of a recluse, expound his theory of non-action. Then, Lord, it occurred to me. How should such a one as I think of giving dissatisfaction to any recluse or Brahman in my realm? So I neither applauded nor blamed what he said, and though dissatisfied, I gave utterance to no expression of dissatisfaction, and neither accepting nor rejecting that answer of his, I arose from my seat, and departed thence.

In the same manner I went to five other teachers, and receiving to this same question put an answer not to the point, I behaved in each case as just set forth.

'Now, what do you think, O King. Suppose, among the people of your household there was a slave who does work for you, rises up in the morning before you do and retires earlier to rest, who is keen to carry out your pleasure, anxious to make himself agreeable in what he does and says, a man who watches your every look. Suppose he should think, strange is it and wonderful this issue of meretorious deeds, this result of merit. Here is this King of Magadha, Agatasattu, the son of the Videha princess, he is a man and so am I. But the king lives in the full enjoyment and possession of the five pleasures of sense,—a very god, methinks and here am I a slave working for him, rising before him and retiring earlier to rest, keen to carry out his pleasure, anxious to make myself agreeable in deed and word, watching his very looks. Would that I were like him, that I too might earn merit. Why should not I have my hair and beard shaved off and don the yellow robes, and going forth from the household state renounce the world? And suppose after a time he should do so: And having been admitted into an Order, should dwell restrained in act and word and thought content with mere food and shelter, delighting in solitude, and suppose your people should tell you of this, saying:

"If it please your majesty, do you know that such a one, formerly your slave, who worked for you and so on, has now donned the yellow robes, and has been admitted into an Order, and dwells restrained content with mere food and shelter, delighting in solitude?" would you then

say: "Let the man come back: let him become a slave again, and work for me?"

"Nay, Lord, rather should we greet him with reverence, and rise up from our seat out of deference towards him, and press him to be seated, and we should have robes and a bowl, and a lodging place, and medicine for the sick, all the requisites of a recluse made ready, and beg him to accept of them. And we should order watch and ward and guard to be kept for him according to the law."

"But what do you think, O king. That being so, is there, or is there not, some fruit visible in this world, of the life of a recluse?"

'Certainly, Lord, that is so.'

'This then, O King, is the first kind of the fruit visible in this world, which I maintained to arise from the life of a recluse.'

"Can you, Lord, show me any other fruit visible in this world, of the life of a recluse, a fruit higher and sweeter than these?"

'I can, O King. Give ear therefore, O King, and give good heed, and I will speak.

'Suppose, O King, there appears in the world one who has won the truth, an Arahata, fully awakened, one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a

Buddha. He, by himself, thoroughly knows and sees, as it were face to face this universe, including the worlds above of the gods, the Brahmans, and the Maras, and the world below with its recluses and Brahmans, its princes and peoples, and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim both in the spirit and in the letter, the higher life doth he make known, in all its fulness and in all its purity.'

A householder or one of his children or a man of inferior birth in any class listens to that truth; and on hearing it he has faith in the Tathagata (the one who has found the truth); and when he is possessed of that faith, he considers thus within himself:

"Full of hindrances is house-hold life, a path for the lust of passion. Free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from the household life into the homeless state."

Then, before long, forsaking his portion of wealth, be it great or small, forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

" When he has thus become a recluse he lives self restrained, by that restraint that should be binding on a recluse. Uprightness is his delight, and he sees danger in the least of those things he should avoid. He adopts and trains himself in the precepts. He encompasses himself with good deeds in act and word. Pure are his means of livelihood, good is his conduct, guarded the door of his senses. Mindful and self-possessed, he is altogether happy.

And how, O King, is his conduct good? In this, O King, that the Bhikshu, putting away the killing of living things, holds aloof from the destruction of life. The cudgel and the sword he has laid aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.

When the Bhikshu putting away the killing of living things, holds aloof from the destruction of life; the cudgel and the sword he has laid aside, and ashamed of roughness and full of mercy, he dwells compassionate and kind to all creatures, this same is counted as a virtue in him.

Having renounced the taking away of that which does not belong to him, he dislikes all robbery, receiving as the gift all that is given him, desiring only that is given him, he lives with a heart thus purified. Whdn the Bhikshu has this merit this same is counted as a virtue in him. Having renounced incontinency he is chaste; he has an aversion towards the rough law of the union of sex, this same is counted as a virtue in him.

Having renounced to tell lies, he has an aversion for every wrong word, he tells truth, he dedicates himself to truth, he is surely worthy of confidence ; an enemy of falsehood in his relation with men, this same is counted as a virtue in him. Having renounced all slanderous language he has an aversion for evil-speaking. He shall not repeat what he has heard here to raise quarrel there, he reconciles those who are divided, he does not separate those who are united ; he likes the conciliation, he likes it, he is passionately fond of it ; he knows a language able to produce it, this same is counted as a virtue in him. Having renounced all rude language he dislikes such a language. Every soft language agreeable to the ears, touching the heart, polite, loved by many people, gracious for many people, this language he uses, this same is counted as a virtue in him.

Having renounced all frivolous talks, he dislikes such talk.

Speaking to the point in sensible manner according to the law, according to discipline, he holds a language full of sense, a language which, according to the occasion, is hidden in figurative manner, which has a suitable measure and an object.

This same is counted as a virtue in him. He has an aversion to destroy every thing that belongs to the collection of seeds or those of creatures ; he takes only a meal, he abstains from eating at night, he does not like to eat out of season ; He does not like to see dances, to hear songs, concerts, dramatical representations.

He has an aversion for such acts, which consist in adorning one's self, in decorating one's self by garlands, perfumes, ointments. He does not like either high bed or a big bed. He has an aversion to receive gold or silver, the seeds which are not yet ripe, women or young girl, or slave of either sex, the goat, the ram, the cock, the porc, the elephant, the bull, the horse, the mare.

He dislikes to accomplish inferior commissions, to be entrusted with messages. He dislikes the trade. He has an aversion to defraud the weight and measures of capacity and length. He has disgust for practising crooked ways, fraud, cunning and blameable actions.

He does not like to cut, to beat, to bind, to scratch, to commit acts of violence. This same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken suitable foods, are destroying same things that belong to the collection of germ or to those of beings as, for example, the germ of the seed of the root, the germ of the trunk, the germ of the offspring, the germ of the head, the germ of the seed, which forms the fifth kind of germ, he on the contrary has an aversion to destroy anything that belongs to the collection of germs or those of beings: this same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken suitable foods, apply themselves to enjoy the present things as for example foods, drink, clothes, carts, beds, perfumes, meats, he on the contrary has an aversion for such things. This same is regarded as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken suitable foods, apply themselves to go to see such sights as for example, dances, songs, concerts, dramatical representations, the recitals, the music played with hands, the wishkers, the stake, the water ar; the Tchandalas who are making the turn of skill the player with the

stick, the fights of elephants, of horses, of buffaloes, of bulls, of goats, of rams, of patridges, the fight with stick or with blow (cuff), an army which starts from its retrenching, an army which advances to fight, a reunion of troops, an army set in order for battle, the reunited batallions; he on the contrary has aversion to go to see such sights. This same is counted as a virtue in him.

As people see the respectable Samanas or Brahmanas who, after having taken the suitable foods, are giving themselves up to the practice of an act as the play, which troubles the mind, as for example atthapade (the play of the party of eight), dasapada (party of ten), akasa, pariharapatha santika, bolika, ghatika, the pot's play, salakahattha (the play with the sticks in the hands), akkha (the dice play), dhanuka (the arc's play) etc. he on the contrary has an aversion to give himself up to the practice of an act as the play which troubles the mind. This same is counted as a virtue in him As we see the respectable Samanas or Brahmanas who, after having taken the suitable foods, are in search of a high bed, a big bed, a lounging chair, or bed of wood, a woollen blanket with a medley of colours, a blanket of white wool, a woollen blanket in flowers, cotton cover, a woollen carpet with figures of animals, a nap's blanket on both sides, a nap's blanket on one side, a silk blanket, a silk carpet, a woollen carpet, enough large for sixteen dancing girls, an elephant-cloth, a horse-cloth, a carpet for a cart, a cloth made from the skin of an antelope, a blanket and a carpet made from the skin of the gazelle, and a bed provided with exterior tapestry with pillow, red on both sides, he on the contrary has an aversion for a high bed, a big bed. This same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, love to adorn themselves, to beautify themselves in the following manner, bathing and perfuming themselves, rubbing their bodies by ointments, ordering to shampoo them, using the looking glass, the collyrium for each member, the garlands, the ointment, odoriferent powders for the mouths, the liniment for the mouths, the bandages for the hands, binding their hair in the form of a crest, bringing with them a stick, a poniard, a parasol, the motley shoes, a turban, a precious stone, a hunting fly, the white clothes and adorned with long fringes, he on the contrary has an aversion to adorn himself in such a manner.

This same is counted as a virtue in him. As one sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, are giving themselves up to the rude conversations as those on the kings, the robbers, the great minister, the army, the dangers, the fights, the foods the drinks, the clothes, the beds, the garlands, the perfumes, the relatives the carts, the villages, the boroughs, the towns, the provinces, the women, the heroes, the tool of ploughing, the places of water jar, the dead persons, various subjects on the disasters happened in the world, the accidents in sea, on the existing and non-existing things, he on the contrary has aversion to give himself up to the rude conversations of such a kind. This same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, love to give themselves up to malevolent conversations as for example. Thou does not know the discipline of the law; Thou follow wrong practices, as for myself I follow true practices; I suffered thou didst not suffer; thou delayest things that thou ought to have said before and vice versa; thou didst not overcome obstacles, thou went back, thou produced a schism, thou art excluded or better to get free from current opinions unravel thyself if thou canst, he on the contrary has an aversion for malevolent conversations. This same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, love to be entrusted with messages as for example the commissions that the Kings give the great royal councillors, the Kchattriyas, the Brahamanas, the masters of houses, the young men who said come here, go there, take this, bring this here, he on the contrary he does not love to accomplish inferior commissions by which people entrust messengers. This same is counted as a virtue in him.

As people sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, are making the profession of jugglers, diviners, astrologers, enchanters and those who have the emulation only for the profit, he on the contrary dislikes the wrong language. This same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, are making their means of existence by the help of a rough science and by the wrong life, as for example by the signs of members, of birth, of dreams, the signs of those that is gnawed by the rats and also by the Homa of fire, the Homa of the spoon, the Homa of the straw, the Homa of seeds, the Homa for winnowed of rice, the Homa of the clear butter, the Homa of the sesame-oil, the Homa of the mouths, the Homa of the blood, the acquaintance with the Aggas, with those of the architecture, those of happiness, those of beings, those of serpents, poisons, scorpions, rats, hawks, ravens as well as by consideration of wings art to guarantee the arrow, the acquaintance with the circle of the gazelles, he on the contrary has aversion to run to such means of existence through the rough science and by a wrong life. This same is counted as a virtue in him.

As one sees the respectable Samanas or Brahmanas who, after having taken the suitable foods, are running to the means of existence through the rude science and by the wrong life, as for example telling the following: there will be the going out of Rajas, there will be the invasion of Rajas, there will be the attack of Rajas in the interior. There will be the flight of Rajas in the exterior, there will be the attack of the Rajas in the exterior, there will be the flight of Rajas in the interior; there will be the victory of the Rajas in the interior, there will be the defeat of Rajas, there will be the defeat of one, the victory of another, he on the contrary has aversion to run to such means of existence through the science of such a kind and through the wrong life. This same is counted as a virtue in him.

This, O King, is the destruction of the Deadly Floods.

With his heart thus serene, he directs and bends down his mind to the knowledge of the destruction of the Deadly Floods! He knows as it really is: "This is pain." "This is the origin of pain." He knows as it really is: "This is the cessation of pain." He knows as it really is: "This is the path that leads to the cessation of pain." He knows as they really are. "These are the Deadly Floods." He knows as it really is: "This is the origin of the Deadly Floods." He knows as it really is: "This is the path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is set free from the deadly taint of lusts, is set free from the deadly taint of becomings, is set free from the deadly taint of ignorance.

In him, thus set free, there arises the knowledge of his emancipation, and he knows: "Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond."

Just, O King, as if in a mountain fastness there were a pool of water, clear, translucent, and serene, and a man standing on the bank, and with eyes to see, should perceive the oysters and the shells, the gravel and the pebbles and the shoals of fish, as they move about or lie within it, he would know: "This pool is clear, transparent, and serene, and there within it are the oysters

and the shells, and the sand and gravel, and the shoals of fish are moving about or lying still."

This, O King, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last. And there is no fruit of the life of a recluse visible in this world, that is higher and sweeter than this.

And when he had thus spoken Agatasattu, the King, said to the Blessed One: Most excellent, Lord, most excellent! Just as if a man were to be set up that which has been thrown down, or to reveal that which is hidden or were to point out the right road to him, who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And now I betake myself, Lord, to the Blessed One, as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in them. Sin has overcome me, Lord, weak and foolish and wrong that I am, in that, for the sake of sovereignty, I put to death my father, that righteous man, that righteous king. May the Blessed One accept it of me, Lord, that do so acknowledge it as a sin, to the end that in future I may restrain myself.

Verily, O King, it was sin that overcame you in acting thus. But inasmuch as you look upon it as sin, and

confess it according to what it is right we accept your confession as to that. For that, O King, is custom in the discipline of the noble ones, that whosoever looks upon his fault as a fault and rightfully confesses it, shall attain to self restraint in future.

When he had thus spoken Agatasattu the King said to the Blessed One: Now, Lord, we would fain go. We are busy and there is much to do.

'Do, O King, whatever seemeth to thee fit.' Then Agatasattu the King, pleased and delighted with the words of the Blessed One, arose from his seat and bowed to the Blessed One, and turned round him three times with the right side presented in sign of respect departed thence.

Now the Blessed One, not long after Agatasattu the King had gone, addressed the brethren and said:

This King, brethren, was deeply affected, he was touched in heart. What encounter, brethren, this King who put his father, that righteous man and righteous King to death, came now to this place and the clear and spotless eye for the truth have arisen in him.

Thus spoke the Blessed One. The brethren were pleased and delighted of his words.

# The Aryan Trend of the Epoch of Sakya-Muni.

I shall add to this work a study on the trend of the epoch of Sakya-Muni; beforehand I shall quote a description of a town of the brahmanic period from the Ramayana.

"There is a big country, which has a fertile soil and rich in all kinds of grains and flock of animals situated on the bank of the river Sarayow and called Kosala.

There was a town famous in the whole univers and founded formerly by Manou, the chief of the human race. It was called Adjodhya.

Happy and beautiful town, it was pierced by large roads, among which the royal road was shining; the sprinkling of water cleared the dust. The numerous merchants frequented its markets and the numerous precious stones adorned its shops. It was impregnable and the big buildings covered its soil, decorated by small parks and public gardens, its arsenal was full of various weapons and the ornamented arcs crowned its doors, where archers watched continually.

In shade of the flying flags on the sculptured arcs of its doors, adorned by all the advantages, which the multitude of various arts and frames procured to it, full of carts, horses and elephants, well supplied with all

kinds of arms, club crowbar and war's machines it was rumouring. Adorned with brilliant fountains, with public gardens, with halls for the assemblies and great buildings perfectly distributed, it seemed also to its numerous altars to all the gods that it was like a station for their animated carts."

I quoted a passage of Ramayana, a description of a town of the brahmanic epoch, when the Aryans possessed architecture, the beautiful palaces, the halls of assemblies, the sculptured and ornamented arcades.

One sees also the same arcs in the ancient bas reliefs of Bharhut and in the monastries and buddhist temples, excavated in rocks towards 200 years before our era, in Ajanta, Karli, Bhaja (near Karli.)

So the Aryans introduced the arcs of various forms in their architecture. To my knowledge this idea of arc went to them thus : they saw the grottes whose entrance had generally the semi-circular form, the lines are generally not united, but sinuous and of course of an irregular form.

The sentiment of symetry, which is as born in us in cause of the regularity of our own body, helped to accomplish the symetrical construction of arc.

The arc bended adorned by projections but both sides were equal.

At the XII century the Arabs of Spain imitated also the nature, introducing on floors, arcs and capitals

and columns the stalactite because there are many stalactite grottes in Spain.

The arcs which I have represented in my picture are like those of Cordova and Sevilla—Moorish-arcs, because the Arabs took this character of architecture from Aryans, as I already said one can see in India till now these arcs in the temples and monastries excavated in the rocks, 200 years before our era in Ajunta, Karli, Bhaja (near Karli) these arcs are the prototypes of those of Seville and Cordove.

The Arabs long before christian era were in regular commercial relations with India. Europe carried on commerce with India, the Arabs were the under—mediums, who brought the marchandises through Egypt or Persia or Tartaria. When the ancient world was conquered by Arabs—Successors of Mahomet, they introduced in their architecture, mosques and palaces the Aryans arcs as well as they took from Aryans the architecture.

The Arabs-writers tell us that in Bagdag, the Califs had the Hindu scholars, in their litterature the Arabs were also under the influence of Aryans.

The literary work such as thousand and one nights includes many stories of the Hindu origin.

In the column they imitated the trunk of the tree which becomes thinner towards the top. They put it on the pedestal and wrapped the base with the lotus flower.

Inevitably the column was ended by a capital which served for the arc as fulcrum and was in form of a half opened flower.—If we shall examine the Indian ancient manuscripts we shall see the characteristic forms of Indian columns and arcs. These manuscripts are copies of other manuscripts. The Indian people loved to preserve the religious books, which were transmitted from father to son, as well as the monuments, representing the divinities and the symbolic objects, the latter were made before in wood and in stone, later on in iron and in bronze, etc. The buddhist books tell us that the palace of Buddha was decorated by arcs and columns and that the walls were incrusted with mother of pearls and decorated with mosaic of precious stones, as *lapis-lazuli*, *onyx*, *agate*.

It is thus that in my picture, I have represented the palace of Sakya-Muni, I understand why the Aryans adorned thus the wall of the palaces of their kings. They found in abondance shells of mother of pearls in their seas.

Scratching the mother of pearl they gave it the plate form and thus decorated the walls. One can scratch the mother of pearl it keeps always the same gradation of variable colours. It is a primitive use simple, though luxurious. Their eyes are attracted by the view of precions stones as onyx and lapis-lazuli, which shine by various and charming gradation of colours.

They gave them also the plate form and decorated thus the walls of the palaces.

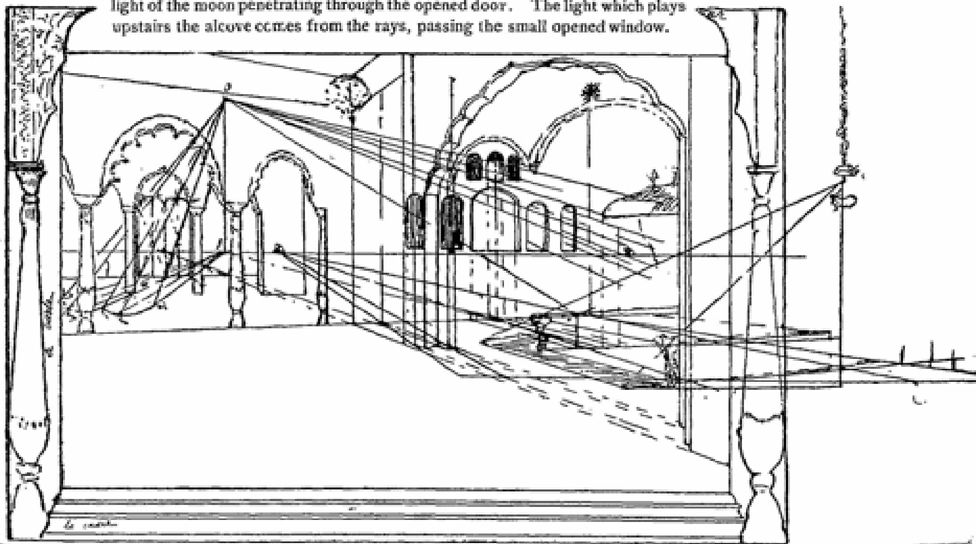
As to the dress I painted them in accordance with those of the monuments representing the Indian divinities; the bas-relief of Udayagiri representing the royal hunting, according to the dress of the paintings-al fresco which appeared later, the manuscripts, the paintings, all the dress of which are of the same character. We see the turban, in form of the pyramid, this form of turban is the same as that of the ancient palaces which served to express the tendency towards the great and the infinite; the neck and the breast were adorned by necklets and the numerous bracelets were adorning the arms and the hands. The dress of the king was decorated by a collar adorned with jewells.

The pantaloons were quite tight and were surmounted by the piece of cloth of various forms. To conclude—upon these dress they put the long apron.

The women put the veils fixed on the head and falling backward down. The Aryans usually sat on carpets and cushions, there was a sort of sofa very short as I represented on my picture.

I painted also the cups in onyx, which rest on the golden swan, they are half transparent and therefore the light pierces them. The alcove is represented, according the Aryan taste, with beautiful decoration of angles and from the side of the pillow it rises inclines itself giving a beautiful shade.

Indicating the moon by the point O and leading from it the perpendicular to the line of horizont I determine the point as the base. From the point O. I lead the straight lines passing the points which determine upstairs the door. Leading from point A the straight lines on the surface of the base, through the points which are limiting the door below, we shall receive the poi of intersection of the straights which start from the point A and the point O. These points of intersection determine the drawing of light of the moon penetrating through the opened door. The light which plays upstairs the alcove comes from the rays, passing the small opened window.



## New Study on the Perspective.

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For this picture I have to make constructions of perspectives of the lights formed by the rays of the moon, penetrating through the doors and the windows of the Palace. It is a new study in art.

I made observations in a small villa in Granada placed at the base of the hillock on which the Arabic palace Alhambra rises. During one night of full moon calm and solemn, I saw the Arabic palace all lighted up above the hill. I followed the progressive changes of the lights. The moon rose slowly. My regard was arrested by and by the tufted walnut-tree which covered the hill and below on the cypress and magnolias gardens.—

I followed the shadows spreading at the foot of the trees and on the surface of the river Dauro.—

At my feet played the light formed by the rays of the moon penetrating through my window. The moon on the right, on the left a closed window. In looking at the moon with eyes half opened, I saw that the rays parted directly from the same centre of radiation of the stars in all the directions like the flame of a candle or a lamp and my own eye met one of these rays.

According to my idea if they penetrated through this window on my left, they would give a light longer and more upright on the floor.

Serving myself with a lamp-oil-bearer, I determined the drawing of this light afterwards opening the windows, I noticed that the light, of the moon coincided with my drawing. Then I began to fix the perspective of the palace, and these of the lights of the moon and shadows.

During the moonlight nights, I lighted in the rooms of the villa the lamp-oil-bearer and I studied the effects of two lights rose and blue and their harmonious combinations. I saw also through the windows all along the river Danro little white houses and a church illuminated by the blue lights, further on the town of Grenada asleep and at the hosizont the eye detected the outlines of the mountains.

From this blue light my regard passed on the rose light of lamps-oil bearer and I admired also the effects of these two lights on the ample piece of cloth white, silken, light and supple which wrapped me.

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## A Buddhist Ruler of Ancient India.

Only a hundred years ago the authantic history of India commenced from about 1200 A. D. when Muslim rule was established at Delhi. Within the last century the history of the pre-Mahomedan period has been built up from coins and inscriptions. James Prinsep was the first to decipher the edicts of Asoka the Maurya and found in them the names of

five contemporaneous Hebenistic rulers—Antiochus of Syria, Ptolemy II of Egypt, Antigonus of Macedon, Magas of Cyrene, and Alexander of Epirus. Thus it became possible to fix the date of the great Buddhist Emperor of ancient India about 250 B. C.

Another important stride was made when Dr. Fleet established the initial date of the era used by the Imperial Gupta dynasty which ruled Northern India from A. D. 319. Now the great question remained how to link up those two periods of Indian history; that of the Maurya dynasty and that of the Guptas.

It was known that from about 150 B. C. Greek or rather Graeco Bactrian princes held sway in North Western India. Their coinage gradually degenerating from purely classical types to barbarous imitations, renders it possible approximately to establish the chronological order in which they succeeded each other. Not less conspicuous relics of their sovereignty are wonderful Graeco-Buddhist sculptures found in the trans-Indus country, the ancient Gandhara.

In the first century B. C. these Indo-Bactrian princes were over-thrown by foreign hordes—partly Parthian and partly Scythian. Out of the chaos of conflicting powers there arose a mighty dynasty of Scythian origin that of the Kushans, which held sovereign sway in Northern India for a considerable period. Inscriptions have preserved the names of

three Kushan princes, Kanishka, Huvishka, and Vasudeva, whose reigns must have covered nearly a century. These inscriptions are fully dated, but the era used by them is still to be determined. Whereas some scholars, like Dr. Fleet, maintain its identity with the Vikrama era, and consequently reckon its beginning from 57 B. C., others believe it to be the Salivahana era which commences from 78 A. D. This much seems highly probable that the era began from Kanishka's accession.

Kanishka is celebrated as next to Asoka, the greatest patron of Buddhism. His name has of late become more widely known in connection with the discovery of Buddha's relics at Peshawar. For it was he, who, according to the Chinese pilgrim, built the great pagoda in the ruins of which the relics were found. Indeed, his effigy is engraved on the relic casket exactly in the same attire and attitude as it is found on his coins.

Huvishka also favoured Buddhism. A Buddhist convent at Mathura (Muttra,) which once occupied the site of the Kachahri, was founded by him and bore his name. Under his patronage the Buddhist school of sculpture, which flourished at Mathura, reached its zenith. The reign of Vasudeva, the last of the great Kushan kings, marks a decline in art. From the name it may be assumed that by this time the Indo-Scythian rulers had become thoroughly Hinduised.

The latest known inscription of Kanishka is dated in the year 10, the earliest of Huvishkka in the year 33. Notwithstanding the intermediate gap of several years, it has been generally supposed that Huvishka was the immediate successor of Kanishka. An inscription which quite recently has come to light at Mathura proves this view to be erroneous. It supplies the name of a new king of the name of Vashiska who evidently belonged to the Kushan dynasty and whose reign must have intervened between those of Kanishka and Huvishka. For the record is dated in the year 24.

The discovery of this important record is due to Pandit Radha Krishna who as Honorary Assistant Curator of the Mathura Museum, has enriched the collection in his charge with numerous sculptures and inscriptions. The record in question is engraved on a stone pillar, more than 19 feet high, which the Pandit discovered in the village of Isapur or Hans Ganj on the left bank of Jumna opposite the city of Mathura. The place was named after Mirza Isa Tarkhan, Governor of Mathura, in the first years of Shah Jehan's reign.

As appears from the inscription, the pillar served the purpose of a sacrificial post and was set up by a Brahmin of the Bharadvaj Gotro named Dronala, the son of Rudrila while performing a sacrifice of twelve days. Whereas nearly all the insriptions hitherto

found at Mathura are either Buddhist or Jain, the present epigraph is of interest as being Brahmanical and composed in pure Sanskrit. It is one of the earliest epigraphical records in that language known to exist. For it should be remembered that the earliest Indian inscriptions, *e. g.* those of Asoka are written in the local dialects known as Prakrit.

The inscribed pillar has now been removed to the Mathura Museum through the care of Pandit Radha Krisna. All those who take an interest in antiquarian research have every reason to be grateful to the Pandit for thus preserving an important historical monument which but for his timely action might have been pounded to road ballast or put to some other utilitarian purpose.—*Pioneer.*

# GLOSSARY OF NAMES AND TERMS.

**Amrita**—Immortality, is used as a synonym of Nirvaná beatitude.

**Apsaras**—A class of demi-Gods

**Asura**—A Titan.

**Arahat**—Arhat, A Saint.

**Ayusmat**—A bold and resolute man.

**Bali**—Strong-name of a class of Asuras.

**Bhagawat**—The Blessed One.

**Bimba**—A fruit.

**Boddhisattwa**—He whose essence (sattva) is becoming enlightment (bōdhi).

**Chandra**--The moon.

**Chakravartin**—A very powerful King.

**Danava**—A giant.

**Deva**—Any celestial spirit, Añgel.

**Garouda**—A gigantic bird-ever at war with the Nagas.

**Jambu**—A fig-tree.

**Jambudwipa**—One of the Puranic divisions of the earth. **Puran**—Hindu Mythological, Sacred and poetical work.

**Jino**--Victorious, Conqueror.

**Kalavinka**—A sparrow.

**Kalpa**—A period of time.

**Kanjour**—(Tibetan) This title signifies, the translation of the Sanscrit works on Buddhism.

**Karanikara**
**Kinnara** }—A class of demi-Gods.

**Klesha**—Kilesa--error, sins.

**Mahawansa**—The Sinhalese traditions, chronicle.

**Naga**—Literally serpent. The serpent being regarded as a superior being, the word denotes a special kind of spiritual beings; a sage, a man, of spiritual insight, any superior personality.

**Nanda**—Daughter of a chief of shepherds.

**Narayana, Nairajana**—Name of a river.

**Pretas**—Ghost, evil spirits.

**Pushya**—The eight lunar asterism.

**Rishi**—A prophet, an inspired poet, a hermit.

**Sakra**—Shakra--A cognomen of God Indra.

**Sugata**—The happy one.

**Sujato**—Of good or noble birth.

**Surya**—The sun.

**Talo**—The fan-palm palmyra, a musical instrument--Cymbal.

**Tusita**—Name of the Angels.

**Upadhi**—The elements of the world.

**Uposatha**—The Buddhist fast-day, by special observance of the moral precepts.

**Yakkha**—A giant, a malignant spirit.

**Yodjana**—A measure of distance equal to eight miles.

## CONCLUSION.

The great Kanishka stupa in which the Buddha's Relics were found stands on land belonging to a Mussulman. After the discovery of Buddha's Relics the owner desired to be compensated, because there was some kind of understanding between Dr. Spooner and the owner that the latter will be compensated if any valuable discovery was made. The Government declined to remunerate the owner and he being dissatisfied did not allow Dr. Spooner to continue the excavation on his land.

In my opinion the owner of the land must not object to the Archæological Department, because all that will be found cannot belong to the owner of the land, nor to the Government, it belong to History, Archæology and Art. The work of the Archæological Department will be glorious if it will have for its aim the preservation of the objects which are found and the restoration of the ancient monuments to give to Humanity the clear knowledge of History of its religions, its art, literature and science.

There are international rules: to respect the testament of every person and it does not matter in what country the wish was expressed and ratified, every Government must recognise it.

So the Buddhist King Kanishka has erected a magnificent stupa, has deposited the Buddha's Relics and I think also some precious objects in store in gold, etc.,

in honour of Buddha. All this belong to King Kanishka to Buddha, to History and must be preserved. I find, the Government must take care to restore as soon as possible the Kanishka stupa with the help of the Hindus, Buddhist, and various subscribers admirers of Buddha. When the work of the restoration is compiled the Casket containing the Buddha's Relics must be conveyed with due veneration from Burma to the Kanishka stupa.

In the year 1794, in Sarnath, in Buddha's time called Rishipatana, near Benares, where Gotama Buddha delivered his first sermon, was found a marble casket with a few charred bones, the Relics of Buddha.

This casket was found in stupa by two workmen. They were digging for bricks and accidentally struck upon the treasure-chamber of the stupa, where they found a heavy stone box which they opened. (See Asiatic Researches Vol. V. page 131. It seems that the finders took possession of most of the theasures, but the marble casket with Buddha's Relics and a few pearls, rubies, were delivered to Mr. Jonathan Duncan, The marble casket has disappeared but the stone-box, which was left in its original position, was re-discovered by the Generaj Alexander Cunningham in 1835. He sent it to the Bengal Asiatic Society and it is now in the Indian Museum at Calcutta.

After the discovery of 1794 many excavations took place in Sarnath. The excavation of the last years brought to light the monuments, the statues—images of Buddha, the inscriptions of the Gupta, Morya and

Kushana epoches. A colossal statue of Buddha standing under gigantic umbrella was erected at Sarnath during the reingh of the King Kanishka. King Asoka has erected a column which capital is surmounted by four lions very artistically executed sitting back to back with a wheel between them—symbolising the law of the Buddha, which was first promulgated at Sarnath. Beneath the lions is a drum ornamented with four animals in relief, viz., a lion, an elephant a bull and a horse separated from each other by four wheels. There were found also very interesting bas-reliefs representing the scenes of Buddha's life.

I have visited many times Sarnath, Buddha-Gaya, the famous place, where Gotama attained enlightment, became a Buddha. I lived also two months in Kasia; near Kusinagare the place of Buddha's death, I was painting there and meditating as well as in Gaya and Sarnath. I desired to go to Nepal to visit Kapilavastu and Loumbini garden the birth place of Buddha, but the British Resident to whom I was applying wrote me, that the Prime Minister being absent, he was unable to attain this permission from the Durbar. When the Prime Minister returned to Nepal I wrote another time to Resident, but he did not give me a reply.

I came to India with the letter of introduction from the Guimet Museum in Paris to the President of the Buddhist Society, Maha-Bodhi, in Calcutta. The administration of the Guimet Museum recommended me to the Maha-Bodhi Society as an artist who was exhibiting her pictures in Paris and also in few other capitals

of Europe and whose work was very much appreciated by the artists and amateurs and also as an author of a book on the historical life of Buddha, which takes place among the famous works on Buddhism, in the library of the Museum Guimet, as well as in libraries of many European Academies of Sciences. The President of the Buddhist Society Mr. Narendra Nath Sen, editor of the Indian Mirror as soon as he saw me and heard my name exclaimed; Oh, you are Miss Sophia Egoroff, I am very glad to see you, I read in papers about your arrival to India with your Buddhist picture, which you were exhibiting and I spoke during the Vaishaka Festival in Calcutta, that the arrival of an Russian talented artist, who is painting on the Buddha's life, is a good presage of the Revival of Buddhism in India.

He wrote about me in his paper and he published in Indian Mirror a review on my book of the Professor Satis Chandra-Vidyabhusana, Principal of the Sanscrit College in Calcutta. "Your work is like a monument for Indian Art and Science" said P. Satis Chandra and continued, I spoke of your book in various literary Societies of Calcutta.

Mr. Narendra spoke to me many times of Madame Blavatsky, he said: I knew in my life two Russian ladies, Madame Blavatsky and you, you remind me very much Madame Blavatsky. She was producing miracles, but you have also produced a miracle, it is a miracle that you came to India "with such a picture of the Great Renunciation of the Prince Siddartha. Many educated

Indians told me the same. Later on when I was in Kashmir the educated Mussulmans, Hindus and Sicks told me: after that Kashmir was converted to "Islamism, there was no Buddhist Missionary in Kashmir. It is a miraculous and misterious coincidence that you came here with your picture, which we love very much we admire your art, your talent and you are preaching Buddhism with so great enthusiasm turning our mind to Buddha and at the same time that you are in India among us the Buddha's Relics were found.",

There are many occurences very misterious and miraculous in life.

While doing my work, and travelling in India I was many times in great danger, but my intelligence and a unexpected help, like miracle saved me. I will publish afterward about my life my work and travel in India.

The inspiration that the artists receive is also misterious and miraculous. . . . My picture the great Renunciation of the Prince Siddhartha Sakya Muni is the result of inspiration, of great love to Buddha and of artistic knowledge. Mr. Medhurst who was a Christian Missionary and who recently was converted to Buddhism saw my picture, exhibited in Colombo under the patronage of the High-Priest Sri Sumangala and he published in Ceylon Observer and Ceylon Morning Leader proposing to Sinhalese Societies to organise a Committee) to buy this picture and to help the author in her artistic work. As the subject of my picture is on Indian history I shall be glad if it remains in India, purchased by various

subscribers to the Museum of Colombo or Calcutta, by Buddhists, Hindus and generally by admirers of Buddha Sakya-Muni. If it will be purchased to Calcutta Museum it will take place near the picture of Russian artist Weraschaguin who devoted the best part of his life to paint on India. A great collection of his pictures are in Moskva in Tretiakoff Gallery.

The Doctrine of knowledge of Buddha is beautiful and I find that the walls of the Buddhist temples of Ceylon must be decorated in harmony with Buddha's doctrine, by artistic pictures on the life of Sakya Muni Buddha. Now we see on the walls of the Buddhist temples of Ceylon anti-artistic pictures, which show only the ignorance of their authors. The people see on the walls of the famous Maligawa temple of Kandy, where is deposited the Buddha's Tooth the anti-artistic pictures representing the tortures of hell. There is no hell in pure Buddhism this idea is an imitation of Christianism.

These pictures must be replaced by the portraits of Buddha and scenes on his life under which the Buddhist Gathas must be written, verses of Dhammapada, Munisutta ( see Appendix pages 8 and 10 ). The beating on Tom-toms (tambours) and the cry of Buddhists in the temple, all this noise, which has a savage character must be replaced by solemn song of Buddhist Gathas accompanied by melodious ply on musical instruments. All in Buddhist temples must have a solemn character in full harmony with beautiful Buddha's doctrine.

I have opened in Kandy Art Academy of drawing, painting, sculpture and I published in papers that I can add the classes of song and music, but the Buddhist

Societies must move and help me for the arrangement of such classes to introduce the Indian ancient music (which is published) and song in the Buddhist Temples.

I was very happy to meet in Colombo a real Buddhist the High Priest Sri Sumangala, member of British Academy of science, who is full of knowledge and who has in spite of his very advanced age of 85 years a beautiful memory and is full of energy, he is all time working for the spread of Buddhism and he sympathised very much with my work, he granted me full patronage. It is in his Oriental College in Colombo, that my pictures were exhibited and that I delivered a lecture on Buddhism.

I had a long talk with him on the subject of my book on Buddhism. The likes my ideas and about the date of the Buddha's life he said he did not know that the Chinese historian wrote that it was a custom in India in the Asoka times to count a half year as a full one, but he said it is a new idea for him, which intereses him very much.

About my commentation on the Bairat inscription of King Asoka, the High Priest agreed with all my opinions, except my explanation of the word Vinayasamukasa he finds that Asoka mentions under this title not only the Pratimokkha, but all Vinaya which he recommends to the Buddhist to study.

SOPHIA EGOROFF.

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## APPENDIX.



## CONCLUSION.



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"A book that is shut is but a block"

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